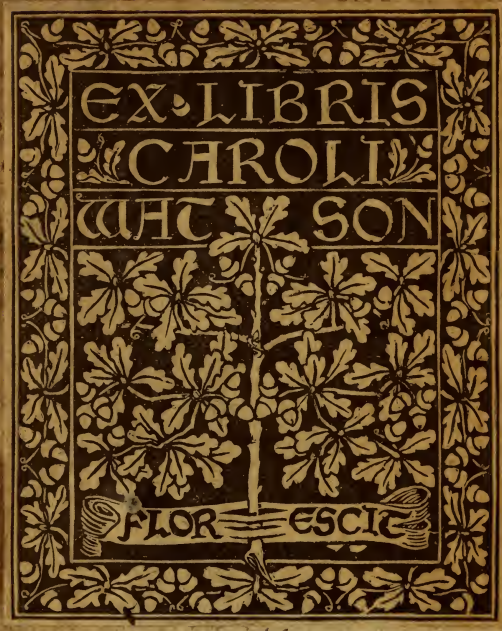

SCS #1355

T. F. Torrance

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Anno 1684

SCS #1355

Truth's Victory over *Error:*

OR, THE

TRUE PRINCIPLES

OF THE

CHRISTIAN RELIGION,

STATED and VINDICATED

Againſt the following Hereſies, *viz.*

Arians	Eutychians	Pelagians
Arminians	Eraſtians	Papiſts
Anabaptiſts	Familiſts	Quakers
Antinomians	Jeſuits	Socinians
Brouniſts	Independents	Sabellians
Donatiſts	Libertines	Scepticks
Epicureans	Manicheans	Vaninians, *&c.*

The whole being a Commentary on all the Chapters of the *Confeſſion of Faith*, by Way of Queſtion and Anſwer: In which, the *Saving Truths* of our holy Religion are confirmed and eſtabliſhed; and the dangerous Errors and Opinions of its Adverſaries detected and confuted.

Written by the late REVEREND and LEARNED

MR. *DAVID DICKSON*,

Profeſſor of *Divinity* in the Univerſity of *Edinburgh*.

To this EDITION is prefix'd

A ſhort Account of the AUTHOR'S LIFE,

By the late REVEREND MR. *ROBERT WODROW*,

Miniſter of the Goſpel at *Eaſtwood*.

GLASGOW:

Printed by JOHN BRYCE, and ſold at his Shop in the *Salt-market*, 1764.

In SUMMARIUM hoc THEOLOGICUM.

Tetrastichon.

Quiſquis aves Sophiam Cœleſtem noſcere paucis,
Huc ades, hic breviter namque Libellus habet:
Aureus eſt certe firmat quia Dogmata ſana
Codice Divino, falſa refellit item

UPON

TRUTH's VICTORY over ERROR.

DOST thou deſire this Treaſure to be thine
Of ſacred Truths, and Oracles divine:
A fiery Pillar radiantly bright;
Come, it will guide thee in the darkeſt Night:
Thro' Seas, and Rocks, and Mountains on each Hand,
Through Wilderneſſes to *Canaan*'s Land,
By Holy Writ the Truth it verifies,
By Holy Writ confutes all Hereſies.

Tho' ſhort, yet clear, for both do well agree
To make thy Path unerring unto thee.
As *Ophir's* Gold, which from *Malacca* came,
Made *Solomon* on Earth the richeſt Man;
So will this Book make rich thy Heart and Mind,
With Divine Wiſdom, Knowledge of all Kind:
Thee richer make, than *Groeſus* of great Name,
Thee wiſer make, than *Solon* of great Fame.
Than all the ſeven wiſe *Sages*, *Greece's* Glory,
I do proteſt 'tis true, and is no ſtory.

A Short

A

Short ACCOUNT

OF THE

LIFE

OF THE REVEREND

MR. *DAVID DICKSON.*

THE Printer of this Edition of *Truth's Victory over Error*, finding the Preface to the former Edition unfit to ſtand before this, as containing ſeveral Things perfectly extraneous, and perſonal, to the Author of it; and other Things agreeable enough to the Diſguiſe under which it formerly appeared: yet not ſo to what the Printer would now have the Reader to know: He determined with himſelf to leave it out, and earneſtly deſired me to form ſomewhat, that might ſtand in the Place of it.

My preſent Circumſtances and Frailty do not permit me to preſent the Reader with any Thing that is exact; yet to gratify the Publiſher, my Friend, whoſe Care and Pains to furniſh common Country People with this valuable Book, at a reaſonable and

easy Price, in my Opinion, ought to be commended and encouraged, especially now when the Book is turning scarce, and ought to be in the Hands of many, and carefully read; I shall drop a few Hints, *as to the former Edition* of this Book, its *Reverend Author*, and its *Usefulness*, thro' the Blessing of God, to such in whose Hands it may come.

This Book was first published in the Year 1684. by *G. S.* that is, Mr. *George Sinclare*, well enough known by his several Books published both in *Latin* and *English*. What led him to translate another Man's Book, and send it abroad under the initial Letters of his own Name, I shall not determine. I am willing to leave the Ashes of the Dead in quiet, especially those of a Person, who, in his Time, was taken Notice of with some Applause by Learned Men Abroad, as well as at Home; and wrote several Things in Philosophy, Mathematicks and History, in his own Way, not without their Use in the Time when they were published.

¶ I knew him in his old Age and declining Years, when much decayed, yet still retaining the serious and religious Dispositions I hope he had thro' his whole Life; and tho' I cannot intirely vindicate this low and mean Piracy, in publishing the Work of another, in such a Manner; yet I hope it was his Regard to the great Truths in our excellent Confession of Faith, and his Desire that common People, in a Time when we were in imminent Hazard of Popery, a bigotted Papist being on the Throne, should be guarded against the Errors then breaking in like a Flood upon us; that put this good Man to take the Pains to translate the Dictates of the Learned Professor *Dickson*, from *Latin* to *English*.

If he had the poor View of a little Glory to himself, by publishing these in his own Name, it happened

pened to him as generally it does to self-seeking and private-spirited Persons, even in this present State, their Naughtiness is discovered, and they miss their Mark: But we shall charitably suppose he had higher and better Aims.

There were several Copies of what the Revd. Mr. *Dickson* had dictated to his Scholars, in Latin, upon the Confession of Faith, in the Hands of Ministers and others; and it came soon to be known, that *Truth's Victory over Error* was only a Translation, and the venerable Author's Name suppressed. This made one to dash down the following Lines upon the Running Title before the Title Page in the former Edition, in pleasantry:

Truth's Victory over Error.

No Errors in this Book I see,
But *G. S.* where *D. D.* should be.

I do not question but the Translator has kept close by his Author. I have never seen a full and exact Manuscript Copy of what Mr. *Dickson* dictated to his Scholars, far less have I collated Mr. *Sinclare's* Translation. This only I am assured, that the Publisher of this hath fully re printed the former Edition. Mr. *Sinclare*, in his Preface, seems to suggest that he has used some Freedom with the *Quakers*, but adds, that it is only *the Language they themselves use to others:* But whether, in these Questions, he has any Thing of his own, different from Mr. *Dickson*, I cannot say.

That the Reader of this Edition may not want any Thing in the former Preface, that properly concerns the Book, or may be of any Use to him, I shall here insert what is worth preserving in it. Mr. *Sinclare* observes, "That in Times of Light, "Satan comes not abroad usually to deceive with "his

" his gross Forgeries and cloven Foot, for every one " would discern his Haltings, but with more mys- " tical, yet strong Delusions, wherewith he binds his " Captives the faster to the Judgment of the great " Day. And therefore the Watch-word given in " the bright and shining Times of the Apostles was, " *Try the Spirits, Believe not every Spirit;* and " *take heed of Spirits;* who indeed were only fleshly " and corrupt Men, yet called Spirits, because they " pretended to have much of the Spirit; and their " Doctrine seemed only to advance the Spirit! The " fittest Cobwebs to deceive and inveigle the World " in those discovering Times, that possibly could " be spun out of the poisonous Bowels of corrupt " and selfish Men; for Heresy is a Work of the Flesh."

He adds in his own Name too, " None can expect " but that in this Treatise I must have consulted o- " thers, and gleaned of their Writings what Things " were needful. I cannot here, as in writing Philo- " sophy, or any such Science, set up new Theorems " or Axioms, which have not been heard of. This " were to make a new Religion, a new System, and " Body of Divinity, such as some giddy-headed He- " reticks are thinking upon. I must confine myself " to the good old Way, wherein Men of sound Prin- " ciples have walked before me.

" This Book (adds he) is not designed for Men " of Knowledge and Learning, who are more con- " versant in such Matters than I am, but for the " Unlearned and new Beginners, who need to be " instructed with the sound Principles of the Prote- " stant Religion. This Book will be useful for " understanding the *Confession*, and knowing the " Design of it; for how many read, and commend " it, that never knew the Nature of it. Tho' there " be a Multiplicity of Questions, and many in Num-

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" ber, yet all of them, to my best Remembrance, are " taken Word by Word out of the *Confession*. The " Answers are by *Yes* or *No*, to which are subjoined " immediately the Proofs of the *Confession*. These " Words which are often repeated, *Well then do not* " *the Papists err*, are nothing else but sure Conclu- " sions drawn from two manifest Propositions.

" The Design of this Treatise is good, the Me- " thod is plain and easy, the Order of the Que- " stions follow the Order of the Purposes in the " *Confession*, the Probations are such as are made " Use of in the *Confession*, and by Orthodox " Divines against the Adversaries. They are either " the very Words of the Scripture in *Terminis*, or " such as by good and necessary Consequence are " drawn from the Scripture. They pass reckoning " for Number. Let no Man blame me for speaking " somewhat for the Truth, because another Man " hath spoken better. If I have said little in Defence " of it, I am sure I have said nothing against it; " as the Apostles say, *We can do nothing against the* " *Truth but for it*. If I cannot please all Men, I shall " endeavour at least to please some; and if I can " please none, I shall not displease myself. I hope " my Friends will censure favourable, if my Enemies " censure maliciously. I expect as many Adversa- " ries of one Sort, and of another, upon my Top, " as a travelling Man hath Midges about his Head, " in a warm Summer Evening. There are Escapes " in Authors, whose Knowledge is beyond any " Thing I can profess. No Marvel then if a malici- " ous Critick, like a Viper from the Fire of Conten- " tion, fasten upon a Man's Hand. For the Author " being intent upon all, cannot lay out his whole In- " dustry upon every Line, which a snarling Cur will " bark at. I shall take it as a Favour to have Learn-

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" ed and Judicious Men to censure me. *Reprove*
" *one*, says Solomon, *that hath Understanding, and he*
" *will understand Knowledge.* Some, perhaps, may
" look awry upon me because I have meddled with
" some ticklish Questions, and have been too positive
" in my Judgment. If any such Questions are, they
" have occured to me in the Road, which I could
" not pass by without a Salutation. But as all of
" them have been weighed in *the Ballance of the*
" *Sanctuary*, so these likewise which some may call
" ticklish, I durst not for a World have been posi-
" tive, if I had not judged them consonant to Truth.
" Therefore let all Men, whatever Persuasion they
" be of, judge charitably: For I have said nothing
" upon the Account of Feud or Favour, nor any
" Thing *which may cause Division or Offence, for*
" *they that are such serve not our Lord Jesus Christ,*
" *but their own Belly, and by good Words and fair*
" *Speeches deceive the Hearts of the simple, Rom.* xvi.
" 18. But I wish all that profess to own the true
" Protestant Religion, were owning the sound Prin-
" ciples of the *Confession*, and were suitable and con-
" sequential to them in their Opinions and Practices.
" as the Method is plain and easy, so is the Stile.
" I use only the plain and common Arguments.
" Some perhaps might have expected a Dilution, or
" answering Adversaries Arguments; it's hard to
" propose them to their Palates. They complain
" their Arguments are enervate and clipped, neither
" is it expedient to bring from the Devil's Armory,
" his fiery Darts. In going through this Book, you
" will find the *Papists* confuted upon 74 several
" Heads, the *Quakers* on 32; the *Socinians* upon
" 47; the *Lutherans* upon 13; the *Antinomians*
" upon as many; the *Anabaptists* upon 32; the
" *Arminians* upon 27. The rest are confuted

" some

" ſome upon fewer and ſome upon more Heads; and " by the Confutation of theſe mentioned, you may " the more eaſily confute the reſt."

This is all in Mr. *Sinclare*'s Preface which needs be reſumed here. Many Things are ſaid meanly perſonating the Author, but ſome Things worthy of our Notice, and relative to the Book, I thought might continue before it, ſave the Tranſlation and the Title, I know no more belongs to Mr. *Sinclare*, unleſs it be the *Alphabetical Liſt of the Hereſies*. This, tho' lean, dry, and unequal to the Subject, yet it may be of ſome Uſe to the unlearned Readers, and ſo is re-printed in this Edition. But I hope none will think it the Product of the learned Mr. *Dickſon*, which leads me forward to give ſome Account of this great Man, the proper Writer of this Book, which I believe he never deſigned for publick Uſe, but only that of his Scholars.

The narrow Bounds of this Preface, will not allow any large Accounts of this worthy Perſon. Neither indeed have I ſuch Materials as I could wiſh, for ſuch a Work. If ever a *Scots Biography*, and the Lives of our eminent Miniſters and Chriſtians, be publiſhed, Mr. *David Dickſon* will ſhine there as a Star of the firſt Magnitude. Till ſuch a neceſſary Work appear, which would require able Hands, and much Help from ſuch as have the Remains of our Worthies in their Poſſeſſion, I ſhall drop a few Hints of what I have met with as to this good Man.

Mr. *David Dick*, or *Dickſon*, was the only Son of *John Dick* or *Dickſon*, Merchant in *Glaſgow*, whoſe Father was an old Feuar, and Poſſeſſor of ſome Lands in the Barony of *Fintry*, and Pariſh of *Saint Ninians*, called the *Kirk of the Muir*. His Parents were Religious Perſons, of conſiderable Subſtance, and many Years married before they had this Child, and he was

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the only one ever they had, as I am informed. As he was a *Samuel* asked of the Lord, so he was early devoted to him and the Ministry; yet afterwards the Vow was forgot, till Providence, by a Rod and sore Sickness on their Son, brought their Sins to Remembrance; and then he was put to resume his Studies which he had left, and at the University of *Glasgow* he made very great Progress in them.

Soon after he had received the Degree of *Master of Arts*, he was admitted Regent, or Professor of Philosophy in that College, where he was very useful in training up the Youth in solid Learning; and with the learned Principal *Boyd* of *Trochridge*, the worthy Mr. *Robert Blair*, and other pious Members of that learned Society, his Pains were singularly blessed, in reviving decayed serious Piety among the Youths, in that declining and corrupted Time, a little after the imposing of Prelacy upon us.

By a Recommendation of the General Assembly, not long after our Reformation from Popery, the Regents were only to continue Eight Years in their Profession, after which such as were found qualified, were licensed, and upon Calls after Trials, admitted to the holy Ministry. By this Constitution, this Church came to be filled with Ministers well seen in all the Branches of Useful Learning. Accordingly Mr. *Dickson* was, 1618, ordained Minister to the Town of *Irvine*, where he laboured about Twenty-three Years.

That very Year, the corrupt Assembly at *Perth* agreed to the five known Articles, palmed upon this Church by the King and Prelates. Mr. *Dickson* had not much studied these Questions, till the Articles were imposed by this Meeting; then he closely examined them, and the more he looked into them, the more Aversion he found to them; and when some

some Time after, by a sore Sickness, he was brought within Views of Death and Eternity, he gave open Testimony of their Sinfulness.

When this came to take Air, Mr. *James Law*, Arch-Bishop of *Glasgow*, summoned him to appear before the High Commission, *Jan.* 29, 1622, Mr. *Dickson*, at his Entrance to his Ministry at *Irvine*, had preached upon 2 *Cor.* v. 11. the first part, *Knowing the Terrors of the Lord, we persuade Men:* When at this Juncture he apprehended a Separation, at least for a Time, the Sabbath before his Compearance, he chose the next Words of that Verse, *But we are made manifest unto God.* Extraordinary Power, and singular Movings of Affections, accompanied that parting Sermon.

According to the Summons, Mr. *Dickson* appeared before the Commission, the Day named. His prudent Carriage, the Declinature he gave in, the railing of Arch-Bishop *Spotswood* thereupon, the Sentence of Deprivation and Confinement to *Turref* passed upon him, with his Christian Speech upon the Intimation of it, are to be found in Mr. *Calderwood*'s History.

After much Intercession with the Bishops, and various Turns in this Affair, narrated by the last named Historian, he got Liberty to quit *Turref*, and returned to his longing Flock *July*, 1623 where his ministerial Work was no more interrupted, until he was called to a more important Station, as we shall hear.

At *Irvine*, Mr. *Dickson*'s Ministry was singularly countenanced of God. Multitudes were convinced and converted; and few that lived in his Day were more honoured to be Instruments of Conversion than he. People, under Exercise and Soul Concern, came from every Place about *Irvine* and attended upon

his Sermons, and the most eminent and serious Christians, from all Corners of the Church, came and joined with him at his Communions, which were indeed Times of refreshing from the Presence of the Lord of these amiable Institutions: Yea, not a few came from distant Places and settled in *Irvine*, that they might be under the Drop of his Ministry. Yet he himself used to observe, that the Vintage of *Irvine* was not equal to the Gleanings, and not once to be compared to the Harvest at *Air* in Mr. *John Welch* his Time, when indeed the Gospel had wonderful Success in Conviction, Conversion, and Confirmation.

Mr. *Dickson* had his Week Day Sermons upon the Mondays, the Market-Days then at *Irvine*. Upon the Sabbath Evenings, many Persons under Soul Distress, used to resort to his House after Sermon, when usually he spent an Hour or two in answering their Cases, and directing and comforting those who where cast down, in all which he had an extraordinary Talent; indeed he had the Tongue of the Learned, and knew how to speak a Word in Season to the weary Soul. In a large Hall he had in his House at *Irvine*, there would have been, as I am informed by old Christians, several Scores of serious Christians waiting for him, when he came from the Church. Those, with the People round the Town, who came in to the Market at *Irvine*, made the Church as throng, if not thronger, on the Mondays, as on the Lord's Day, by those Week Day Sermons. The famous *Stewartown* Sickness was begun about the Year 1630, and spread from House to House for many Miles in the Strath where *Stewartown* Water runs on both Sides of it. Satan indeed endeavoured to bring a Reproach upon the serious Persons who were at this Time under the convincing Work of the Spirit, by running some, seemingly under serious Concern,

cern, to Exceſſes, both in Time of Sermon and in Families. But the Lord enabled Mr. *Dickſon*, and other Miniſters who dealt with them, to act ſo prudent a Part, as Satan's Deſign was much diſappointed, and ſolid ſerious practical Religion flouriſhed mightily in the Weſt of *Scotland* about this Time, under the Hardſhips of Prelacy.

About the Year 1632, ſome of our *Scots* Miniſters, Mr. *Robert Blair*, Mr. *John Livingſtoun*, &c. ſettled amongſt the *Scots* in the North of *Ireland*, were remarkably owned of the Lord, and their Miniſtry and Communions about the ſix Mile Water, were made uſeful for reviving Religion in the Power and Practice of it. The *Iriſh* Prelates, at the Inſtigation of ours, got them removed for a Seaſon, much againſt excellent Biſhop *Uſher*'s Mind. When ſilenced and come over to *Scotland* about the Year 1638, Mr. *Dickſon* imployed Meſſrs. *Blair*, *Livingſtoun*, and *Cunningham*, at his Communion; for this he was called before the High Commiſſion. He ſoon got rid of this Trouble, the Prelate's Power being now on the Decline.

I have ſome of Mr. *Dickſon*'s Sermons at *Irvine* taken from his Mouth: They are full of ſolid ſubſtantial Matter, very ſcriptural, and in a very familiar Stile, not low, but extremely ſtrong, plain and affecting. It's ſomewhat a-kin to Mr. *Rutherford*'s, in his admirable Letters. I have been told by ſome old Miniſters, that ſcarce any Body of that Time came ſo near Mr. *Dickſon*'s Stile and Method in preaching, as the Revd. Mr. *William Guthrie*, Miniſter of *Finwick*, who equalled, if not exceeded him here.

As Mr. *Dickſon* was ſingularly uſeful in his publick Miniſtrations, ſo I could give many Inſtances of his Uſefulneſs more privately, both to Chriſtians in anſwering their perplexing Caſes of Conſcience, and Students who had their Eye to the Miniſtry,

while he was at *Irvine:* his prudent Directions, Cautions and Encouragements, given them, were extremely useful and beneficial. I could also give Examples of his Usefulness to his very Enemies, and the Lord's making what he spoke to one that robbed him in the Road to *Edinburgh* of a considerable Sum of Money, the Occasion of the poor Youth's Change of Life, and at length of real Conversion. The Account of which I have from a worthy Person, who had it from himself. But there is not Room here to enlarge on these things.

It was Mr. *Dickson* who brought the Presbytery of *Irvine* to supplicate the Council, 1637, for a Suspension of a Charge given to Ministers to buy and use the Service-Book. At that Time four Supplications from different Quarters, without any Concert in the Supplicants, met at the Council-House Door, to their mutual Supprise and Encouragement. These were the small Beginnings of that happy Turn of Affairs, that and next Year's, of which it were to be wished we had fuller and better Accounts than yet have been published.

In that great Revolution Mr. *Dickson* bore no small Share. He was sent to *Aberdeen*, with Messrs. *Henderson* and *Cant*, by the Covenanters, to persuade that City and Country about, to join in renewing the Lands Covenant with the Lord. This brought him to bear a great Part in the Debates with the learned Doctors *Forbes*, *Barron*, *Sibbald*, &c. at *Aberdeen*, which being in print, I say no more of them.

When the King was prevailed with to allow a free G. Assembly at *Glasgow*, Novemb. 1638, Mr. *Dickson* and Mr. *Bailey* from the Presbytery of *Irvine*, made a great Figure there. In all the important Matters before that grave Meeting, he was very useful, but Mr. *Dickson* signalized himself in a season-

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able and prudent Speech he had, when his Majesty's Commissioner threatened to leave the Assembly. It's in mine Eye, but too long to stand here, and too important and nervous to abridge. In the 11*th* Session, *Dec.* 5. he had another most learned Discourse against *Arminianism*, which I also omit.

The Reports of the Lord's eminent countenancing Mr. *Dickson*'s Ministry at *Irvine*, had e'er this time spread through all this church; but his eminent Prudence, Learning, and holy Zeal, came to be universally known, especially to Ministers, from the Part he bore in the assembly at *Glasgow*: So that he was almost unanimously chosen Moderator to the next G. Assembly at *Edinburgh*, August 1639. Many of his Speeches, and Instances of his wise Management at so critical a Juncture, are before me in a *M S.* Account of that Assembly. In the 10*th* Session, the City of *Glasgow* presented a Call to him; but partly because of his own Aversion, and the vigorous Appearances of the Earl of *Eglington* and his loving People, and mostly from the remarkable Usefulness of his Ministry in that Corner, the G. Assembly continued him at *Irvine*.

But not long after, 1641, he was transported to be Professor of Divinity in the University of *Glasgow*, where he did great Services to the Church and Interests of real Religion, by training up many Youths for the holy Ministry. Notwithstanding of his laborious Work amongst them, he preached every Lord's Day Forenoon in the High Church there; and got in, and I think, had for his Colleague, the learned and zealous Mr. *Patrick Gillespie*.

In the Year 1643, the Church laid a very great Work on him, Mr. *Henderson* and Mr. *Calderwood*, to form the Draught of a Directory for public Worship, as appears by the Acts of Assembly. When the

Pestilence was raging at *Glasgow*, 1647. the Masters and Students of the University removed to *Irvine*, upon Mr. *Dickson*'s Motion. There the holy and learned Mr. *Durham* passed his trials, and was earnestly recommended by the *Professor* to the Presbytery and Magistrates of *Glasgow*, and in a little Time ordained Minister to that City. Great was the Friendship and Familiarity between these two eminent Lights of this Church there; and among other Effects of their familiar Conversation, which still turned upon profitable Subjects and Designs, we have the *Sum of Saving Knowledge*, which hath been so often printed with our Confession of Faith and Catechisms. This, after several Conversations, and thinking upon the Subject and Manner of handling it, so as it might be most useful to vulgar Capacities, was by Messrs. *Dickson* and *Durham* dictated to a Revd. Minister (who informed me) about the Year 1650. It was the Deed of these two great Men, and though never judicially approven by this Church, deserves to be much more read and considered than I fear it is.

About this Time, Mr. *Dickson* had a great Share in the printed Pamphelts upon the unhappy Debates betwixt the *Resolutioners* and *Protestors*. He was in his Opinion for the public *Resolutions*, and most of the Papers upon that Side were written by him, Mr. *Robert Bailey*, and Mr. *Robert Douglass*; as those upon the other Side were written by Mr. *James Guthrie*, Mr. *Patrick Gillespie*, and a few others.

I have not inquired into the exact Time when Mr. *Dickson* was tranported from the Profession of Divinity at *Glasgow*, to the same Work at *Edinburgh*; but I take it to have been about this Time. It was, I think, at *Edinburgh* he dictated in Latin to his Scholars, what is here presented to the Reader in English. There he continued his laborious Care of Students

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of Divinity, the growing Hopes of a Church; and either at *Glaſgow* or *Edinburgh* moſt Part of the Presbyterian Miniſters, at leaſt in the Weſt, South, and Eaſt Parts of *Scotland*, from the Year 1640, to the happy Revolution, were under his Inſpection. And from this very Book we may perceive his Care to educate them in the Form of ſound Words, and to ground them ſolidly in the excellent Standards of Doctrine agreed to by this Church. May it ſtill be the Care and Mercy of the Church of *Scotland*, to preſerve and hand down to Poſterity, the ſcriptural pure Doctrine delivered by our firſt Reformers to Mr. *Dickſon* and his Contemporaries, and from him, and the other great Lights in his Day, handed down to us now upon the Stage, without Corruption and declining to right or left Hand

Mr. *Dickſon* continued at *Edinburgh*, diſcharging his great Truſt with Faithfulneſs and Diligence, until the melancholy Turn by the Reſtoration of Prelacy, upon King *Charles*'s Return; when, for refuſing the Oath of Supremacy, he was, with many other Worthies, turned out. His Heart was broke with the heavy Change on the beautiful Face of this reformed Church. He was now well ſtricken in Years, his Labour and Work was over, and he ripe for his glorious Reward.

Accordingly in *December* 1662, he fell extremely weak. Mr. *John Livingſtoun* now ſuffering for the ſame Cauſe with him, and under a Sentence of Baniſhment for refuſing the foreſaid Oath, came to viſit Mr. *Dickſon* on his Death-bed. They had been intimate Friends near 50 Years, and now rejoiced together as Fellow Confeſſors. When Mr. *Livingſtoun* aſked the Profeſſor how he found himſelf; his Anſwer was, "I have taken all my good Deeds and all my bad Deeds; and caſt them through each other

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in a Heap before the Lord; and fled from both; and betaken myself to the Lord Jesus Christ; and in him I have sweet Peace." Mr. *Dickson*'s youngest Son gave my Informer, a worthy Minister yet alive, this Account of his Father's Death. Having been very weak and low for some Days, he called all his Family together, and spoke in particular to each of them, and when he had gone through them all, he pronounced the Words of the Apostolical Blessing, 2 *Cor.* xiii. 14. with much Gravity and Solemnity; and then put up his Hand and closed his own Eyes, and without any Struggle or apparent Pain, immediately expired in the Arms of his Son, my Brother's Informer.

Mr. *Dickson* married *Margarate Roberton*, Daughter to *Archibald Roberton* of *Stonehall*, a younger Brother of the House of *Ernock*, in the Shire of *Lanerk*. By her he had three Sons, *John Dickson*, Clerk to the Exchequer in *Scotland*: Mr. *Alexander Dickson*, Professor of the *Hebrew* Tongue in the College of *Edinburgh*: And Mr. *Archibald Dickson*, who lived with his Family in the Parish of *Irvine*. By these he hath left a numerous Posterity.

It remains only now that I give some Account of Mr. *Dickson*'s Writings and Works, he hath left behind him in Print and *MS.* which speak when he is dead. He was concerned in, and I am ready to think one principal Mover of that Concert among several worthy Ministers of this Church, for publishing short, plain, and practical Expositions upon the whole Bible.. I cannot recover all their Names who were engaged in this Work, but I know Messrs. *Robert Douglass*, *Rutherford*, *Robert Blair*, *G. Hutcheson*, *James Ferguson*, *Alexander Nisbit*, *James Durham*, *John Smith*, and some others, had particular Books of holy Scripture allotted to them. The Labours of the most of these are published, and the

Works

Works of others of them yet remain in *MS.* Mr. *Dickſon*, with whom at preſent I am only concerned, publiſhed,

His Commentary on the Hebrews, 8vo.

——— On Matthew, 4to.

——— On the Pſalms, 8vo.

——— On the Epiſtles, Latin and Engliſh, 4to and Folio.

His Therapeutica Sacra: Or, Caſes of Conſcience reſolved, in Latin 4to, in Engliſh 8vo,

A Treatiſe of the Promiſes, 12mo. Dublin. 1630.

Beſides theſe, he wrote a great part of the *Anſwers* to the *Demands*, and *Duplys* to the *Replies* of the Doctors of *Aberdeen*, 4to. and ſome of the Pamphlets in Defence of the public Reſolutions, as hath been obſerved; with ſome ſhort Poems on pious and ſerious Subjects, which I am told have been very uſeful, when printed and ſpread among country People and Servants; ſuch as, *The Chriſtian Sacrifice. O Mother dear Jeruſalem!* and on ſomewhat larger 8vo, 1649. entitled, *True Chriſtian Love, to be ſung with the common Tunes of the Pſalms.* This is all of his I have ſeen in print.

Several of his *MS.* remain unprinted. Beſides ſome of his Original Letters, I have his *Preparatio Tyronis Concionaturi*, which I ſuppoſe he dictated to his Scholars at *Glaſgow*. *Summarium Libri Jeſaiæ*. His *Letter on the Reſolutions*. His *firſt Paper upon the Public Reſolutions*. His *Reply to Mr. P. Gilleſpy and Mr. James Guthrie*. His *No Separation of the well affected from the Army*. I am not ſure but ſome of theſe may be in print, they are generally pretty large Papers, of ſeveral Sheets in Writing. His Sermons at *Irvine* upon 1 Tim. 1. 5. I have mentioned already. I doubt not but many more of his valua-

valuable Papers are in the Hands of others: Such as his *Precepts for a daily Direction of a Christian's Conversation. The Grounds of the true Christian Religion*, by way of Catechism for his Congregation of *Irvine. A Compend of his Sermons upon Jeremiah and the Lamentations, and the first Nine Chapters of the Epistle to the Romans.* These I have not seen, but I know they are in the Hands of Ministers. I do not mention his *Prelectiones in Confessionem Fidei*, since it follows here in English.

Which would lead me to end this Preface with a few Hints of the Usefulness of this Book the Reader hath now in his Hands. It would be Arrogance and insufferable Presumption in me, to offer to recommend any Thing of the Reverend and Learned Professor *Dickson*'s. His Praise is in the Churches, and particularly in this; any Thing of his is far above a Recommendation from so mean a Hand as mine, and needs no Elogiums from any. All I have in my View, is, to point out the Care of this Church since the Reformation; about her Summaries of Doctrine and Confessions of Faith; and put the common People, in whose Hands this Book may come, in mind of the Benefits and Advantages they may have, by their careful Perusal of it, and comparing what is here with our excellent Confession it self, and above all, with the Scripture upon which our Confession is founded, and by which it is proven; which I am assured will be very great, if there be a serious Dependence upon the Father of Lights, through his Son, by a lively Faith, for the Spirit of Illumination, Wisdom and Revelation; without whom there is no spiritual, saving, or truly useful Knowledge of the Truth, as it is in Jesus.

Our excellent Reformers began their Work 1650. with an excellent Summary of Christian Doctrine; which

which both Miniſters and Profeſſors harmoniouſly ſubſcribed, and the Eſtates of Parliament imbodied with the ſtanding Laws of this Kingdom, as the public authorized Doctrine. About 20 Years after, upon the reſtleſs and almoſt conſtant Attempts of Papiſts againſt our Scriptural and Reformation Eſtabliſhment, in Doctrine, Worſhip, Diſcipline, and Presbyterian Government; our National Covenant, containing a negative Confeſſion of Faith, eſpecially levelled againſt Popery, was formed by the King's Command, ſworn and ſubſcribed by his Majeſty and his Family; and then, by Act of Council, and ſeveral Acts of G. Aſſembly, was ſworn and ſubſcribed by all Ranks of Proteſtants in *Scotland*, after it had been carefully explained and cleared up by Miniſters to their People, in every Congregation.

Theſe Confeſſions continued as the public Standards of the Doctrine of the Church of *Scotland*, and were ſubſcribed by the Miniſters and other Church-Officers, till Prelacy was forced in upon us. With this, a Deluge of Looſeneſs in Principles and Practice came in. The Managers under Prelacy ſeemed to lay this down as a Rule in their Procedure, to depart as far as they could with the Name of Proteſtants, from the former Uſages and Practices of our *Presbyterian* Reformers; and when they had got the Government, and Reformation-Diſcipline ſolemnly engaged unto in the National Covenant, overturned, and after they had innovate our pure and ſcriptural Worſhip by new Forms, in the corrupt Aſſembly 1616, and had gone greater Lengths this way two Years after in their Meeting at *Perth*; they found it proper alſo to draw up a New *Confeſſion of Faith*. Matters as yet were not ripened indeed for ſuch Alterations in Doctrine, as afterwards broke in; and as far as I have obſerved, the Doctrine of their new Confeſſion is pretty ſafe; and to that, likewiſe, Subſcrip-

scription was required. But when there is no scriptural Government and Discipline, the Hedges Christ hath appointed for the Preservation of the Truth, it appears to me impossible, that the Doctrine of a Church can remain long in any tolerable State.

Accordingly *Popery* and *Pelagianism*, better known under name of *Arminianism*, very soon overspread this Church, with Prelacy. This is candidly acknowledged by our celebrated Historian *Bishop Burnet*, in his Memoirs: and what he hath said might be fully vouched, and much enlarged from many Remains of that Period. It's now more than evident, that by the Influence of *Bishop Laud*, and the Party whereof he was the Head, and the Reformation Doctrine in *England*, till then *Antipelagian*, and perfectly agreeable to that of the rest of the Reformed Churches, as well as ours in *Scotland*, by his interest with our Bishops, who were all at his Devotion, was brought to a terrible degree of Corruption. *Pelagian* and *Popish* Tenets were then the only Road to Preferment, and such fell in with them were highly caressed; all which was evidently done to poison the Kingdoms with slavish and arbitrary Principles, and to destroy our civil Rights and Liberties, of which pure scriptural Doctrine is a greater preservative, than many in this loose Age consider.

When Matters were at this low Pass in *Scotland*, and our All, as to Religion and Property, in the utmost Hazard, the known Struggles for both were made 1637, and, 1638, by our Nobility, Gentry and Ministers. They began, after regular Complaints and Supplications, with Renewing their, and the Lands Covenant with the Lord; and solemnly engaged themselves to stand by the Reformation Doctrine in the National Covenant, which necessarily, naturally, and plainly, took in our own scriptural Government and Discipline, in Use and Practice.

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This great Turn, in a few Years, grew up to a solemn Contract and Covenant with the *English* Nation, and the Consequence of which was, Endeavours after Uniformity in Doctrine, Worship, Discipline and Government, in order to which, the learned and grave Synod of Divines, who met at *Westminster*, was called: a Meeting for Piety, solid and extensive Learning, and all other Qualites necessary for the great Work they had to do, equalled by very few, and surpassed by none since the primitive Times of Christianity. By them, with the Assistance of our *Scots* Commissioners, was formed our present Confession of Faith, the best Summary of Doctrine I know of in the Reformed Churches. This excellent Confession was, after mature Examination, unanimously agreed to by our G. Assembly, in their Act 1647, and received solemnly as the Standard of Doctrine, professed and preached by all the Members, Ministers, and Church Officers in this Reformed Church of *Scotland*, and that in Consequence of our solemn Dedication to the Lord as a Church and Land. And certainly it was one of the greatest Mercies to us and Posterity, that soon after the never to be forgotten Revolution, brought about by that great Instrument of Divine Providence, the late Glorious *King William*, that excellent Composure was publickly examined and approven, received the Sanction of King and Parliament, and was made Part of our legal Constitution and Establishment. God himself strengthen what he hath wrought for us, and create a Defence over all the Glory.

The scriptural Doctrine contained in this our excellent Confession is, what every one ought to peruse, understand, and compare with the holy Oracles, the only Rule of Faith and Practice. Our Confession of Faith is *the Form of sound Words*, which we ought to

hold fast in Faith and Love which are in Christ Jesus. These Forms and Summaries of Christian Doctrine, drawn from the inspired Scriptures, have been used in the first and purest Ages of Christianity; and since the Reformation, not only by this Church, but as far as I can observe, by all who have separated themselves from the Abominations of Popery, and that with great Advantages, and for many excellent Purposes. These being founded upon the Scriptures, and supported by them, cannot possibly contain any Thing contrary to Christian Liberty, or our impartial Inquiry into the Mind of God discovered in his Word: but are excellent Helps, especially to common People, to search the Scriptures, and put them in Case, *to give a Reason of the Hope which is in them, to every one that asks it.* If at this Day these excellent *Summaries* are ridiculed and opposed by *Deists* and *Free-thinkers*, by *Socinians*, *Arians* and *Arminians*, I should think this should be no strong Argument with sober and impartial Enquirers into the Truth, to lay them aside: but rather should raise our hearty Concern for them, as valuable Means for knowing and securing the great Truths of Christianity, in so loose an Age, when the Foundations are in Hazard to be destroyed.

I hope, and pray, that this boundless Latitude may never gain Ground in this Church, which hath now near Two Hundred Years Experience of the good Effects of this excellent Means for preserving the Purity of Doctrine among us. No small Dust hath been lately raised among our Neighbours against Confessions of Faith, as Engines of Popery, Shackles upon Knowledge, and many other hard Epithets. The fair and candid Way in this Outcry had been, in my humble Opinion, to have above-board attacked the Doctrine of our *Westminster* Confession, and proven

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it inconſiſtent with the Holy Scriptures. That it ſeems, appeared a hard Task, and it was much eaſier to make a general Cry of Impoſition, Inquiſition, and the like. Any Thing like Argument, which I have noticed in this unhappy Debate, ſtrikes againſt Tranſlations of the Scripture by Men not inſpired, and at this Rate we muſt go back to one of the worſt Branches of Popery! or it levels againſt all Government, Order, and miniſterial Authority and Power in the Church as a ſpiritual Society, ſet up by the great God our Saviour; and thus we muſt fall into Anarchy and Confuſion, and by a licentious Liberty, every one be left to do what is good in his own Eyes, to the Ruin of real practical Chriſtianity, and no ſmall Hazard to civil Society. Far be it from me to charge theſe Conſequences upon the Oppoſers of Confeſſions of Faith. I hope when they come to lay aſide their preſent Bigotry and Heat, and impartially weigh Matters, they will ſee their Arguments prove too much, much more than they deſign, if they prove any Thing at all, and naturally lead to all the Exceſſes of Deiſts and Free-thinkers. Let me only add, that a litle Reflection and cool Enquiry will alſo diſcover, that the ſubſcribing the real Senſe of the Scripture, as well as the Words of it, muſt be a reaſonable and good Means to maintain the Doctrine and Truths in it.

We are now fallen into the laſt perilous Times, when damnable Errors are breaking out, and the Foundation Truths of our holy Religion are called in Queſtion. It muſt then highly concern all to be eſtabliſhed in the Faith, and the preſent Truth. In the firſt and chief Room we ought to have our Underſtandings opened, that we may underſtand the Scriptures; and to ſearch and ſtudy theſe with the greateſt Sincerity, Diligence, and Dependence on

the holy Spirit of Christ: One excellent Help to this, at least as to such who cannot dip into the Originals, and make use of the larger and more learned Treatises of great and good Men, will be a full and thorough Acquaintance with our Confession of Faith; there the scriptural Truth, that makes us free, is brought down to the level of all; and those Things, which for great and wise Ends are scattered up and down the Word of God, are brought together in an easy, plain, and convincing Order; and when compared with their Scripture Proofs and Foundations, cannot fail to be singularly useful.

The following Book, as it were, breaks the Truths in our Confession small, and prepares them for the meanest Capacities. The learned Author brings in the different Errors under proper Heads, and, in a most plain and solid Way, refutes them from the holy Scriptures. At once he discovers the Design of the particular Branches of our excellent Confession of Faith, he establishes the truth therein laid down, and guards against the Gangrene and Poison of contrary Errors, with Judgment and Perspicuity, and in a Manner far above any Character I can give.

I shall only add my humble and earnest Wishes, that this Treatise may, thro' God's Blessing, be made useful to establish those into whose Hands it comes, in the Truth and Faith, for which we ought to contend earnestly; to guard many against the growing Looseness and Errors of this Time; and tend to the Increase of solid real Knowledge of the Truth, which is according to Godliness; which I am persuaded was the worthy Author's View in writing of it.

Eastwood, Jan. 5.
1726.

R. W.

CHAP. I.

Of the Holy SCRIPTURE.

QUESTION I.

" IS the Light of Nature, and the Works of Creation and Providence, sufficient to give that Knowledge of GOD, and of his Will, which " is necessary to Salvation? "

No. 1 Cor. 1. 21. and 1 Cor. 2. 13. 14.

Well then, do not the Socinians err, who maintain, That Men living according to the Law, and Light of Nature, may be saved?

Yes.

By what Reasons are they confuted?

1st, Because none can be saved, unless they be born, by the incorruptible Seed of the Word. 1 Pet. 1. 23. 2d, Because Christ is the Way, the Truth, and the Life, and no Man cometh to the Father, but by the Son, John 14. 6. 3d, Because there is none other Name under Heaven, given among Men, whereby we must be saved, but by the Name of Jesus, Acts 4. 12. 4th, Because Men cannot believe in Christ without supernatural Revelation: and therefore cannot be sanctified or justified; because all Justification, Sanctification, and Remission of Sins, are

by God's Grace, and Faith in Jesus Christ, Rom. 3. 24, 25. Acts 26. 18. Neither can Men be so saved, viz. by living according to the Light of Nature, because Salvation is promised only to Believers in Christ, Acts 16. 31. John 3. 16. 5th, Because all that know not God, will be punished eternally, 2 Thes. 1. 8. But Men without supernatural Revelation cannot savingly know God, 1 Cor. 1. 21. Matth. 11. 27. 6th, Men destitute of supernatural Revelation cannot know their own Corruption and Misery, by the first Adam, nor the Remedy which is offered by Christ, the second Adam. They are without God, without Hope, without the Promises, without the Church, and Covenant of God: and the Mysteries of Faith are hid, and unknown to them allenarly, that perish, and are lost, Eph. 2. 11, 12. Rom. 9. 4. 2 Cor. 4. 3. Mat. 13. 11, 12. Mat. 11. 25, 26, 27.

Quest. II. "Are the holy Scriptures most necessary to the Church?"

Yes. 2 Tim. 3. 15. 2 Pet. 1. 19.

Well, then doth not the Popish Church err, that affirms the true Church to be infallible, in teaching and propounding Articles of Faith, both without, and against the Scripture: and that their unwritten Traditions are of divine and equal Authority with the Canon of the Scripture?

Yes.

Do not likewise the Libertines and Quakers err, affirming, that God doth teach, and guide the Elect into all Truth, by the alone Instinct and Light of the Spirit, without any written Word whatsoever?

Yes.

By what Reasons are they confuted?

1st, Because the Scriptures are the Foundation upon which the Church is built, Eph. 2. 20. 2d, Be-

Becauſe all Things are to be examined by the Ruſe of the Word; as the noble Bereans did, Acts 17. 11, 12. 3d, Becauſe unwritten Traditions are ſubject and liable to many Corruptions, and are ſoon and quickly forgotten. 4th, Becauſe we have Life eternal in the Scriptures; therefore they muſt be moſt neceſſary to the Church, John, 5. 39. 5th, Becauſe the Scriptures are given, that the Man of God may be perfect, thoroughly furniſhed to all good Works, 2 Tim. 3. 16, 17. and the Scriptures are written, that Men may believe, John 20. 31.

Queſt. III. "Are theſe former Ways of God's re-
"vealing his Will unto his People now ceaſed?"

Yes.

Well then, do not the Enthuſiaſts and Quakers err, who maintain, That the Lord hath not ceaſed yet to reveal his Will as he did of old?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe God, who at ſundry Times, and in divers Manners, ſpake in Times paſt unto the Fathers, by the Prophets, hath in theſe laſt Days ſpoken unto us by his Son, Heb. 1. 1, 2. The Apoſtle calls the Time of the New Teſtament the laſt Days, becauſe under the ſame, there is no more Alteration to be expected, but all Things are to abide without adding, or taking away, as was taught and ordained by Chriſt, until the laſt Day; See alſo Joel 2. 18. Acts 2. 17. The Ways and Manners of old were firſt by Inſpiration, 2 Chron. 15. 1. Iſai. 59. 21. 2 Pet. 1. 21. Secondly, By Viſions, Num. 12. 6, 8. Thirdly, By Dreams, Job 33. 14, 15. Gen. 40. 8. Fourthly, By *Urim* and *Thummim*, Num. 27, 21. 1 Sam. 30. 7, 8. Fifthly, By Signs, Gen. 32. 24. Exod. 13. 21. Sixthly, By audible Voice, Exod. 20. 1. Gen. 22. 15. All which do end in Writing, Exod. 17. 17, 14. which

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is a moſt ſure and infallible Way of the Lord's revealing his Will unto his People.

Queſt. IV. "Do the Books of the Old and New "Teſtaments come under the Name of the Holy "Scripture, and Word of God?"

Yes.

Well then, do not the Quakers err, who maintain, That the Scriptures ought not to be called the Word of GOD?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe Chriſt ſays, if he called them Gods, unto whom the Word of GOD came, and the Scripture cannot be broken, John 10. 35. Here it is evident, that the Word of GOD, and the Scripture, are the ſame. 2d, Becauſe the Predictions of the Prophets, are expreſly called the Word of GOD. Now in the firſt Year of Cyrus King of Perſia, that the Word of the Lord ſpoken by the Mouth of Jeremiah might be accompliſhed, 2 Chron. 36. 22. Here we ſee it is evident, that the written Propheſies of Jeremiah, which are Part of the Holy Scriptures, are called the Word of GOD. 3d, Becauſe what Chriſt calls the Commandment of God, he calls the Word of GOD, Mark 7. 9, 10, compared with 5. 13. 4th, Becauſe the Apoſtle calls the Sword of the Spirit, the Word of GOD. This Sword, is the Sword of the Holy Spirit, which he doth, as it were, put into our Hand, to reſiſt Satan, againſt all his Temptations, Eph. 6. 17. Therefore, by the Sword of the Spirit, muſt be underſtood the Scripture, not the Spirit itſelf, as ſome Quakers affirm. It is evident alſo, from Matth. chap. 4. where Chriſt being tempted by the Devil, with three different Temptations, reſiſts him with three different Places of Scripture. And being asked by the Phariſees, why his Diſciples did pluck the

Ears

Ears of Corn upon the Sabbath Day; answered by Scripture, Matt. 12. 1, 2, 3, 4. Teaching us, that Satan's Temptations must be carefully answered, and that by Scripture, as the only Mean to overcome him, and his Instruments. 5th, Because the Word of GOD is quick and powerful, and sharper than any two edged Sword, Heb. 4. 12. This cannot be understood of Christ, because Paul, in his other Writings, doth not call the Person of Christ by this Name, and therefore must be understood of the Word of the Gospel, the Power whereof is described, Rom. 1. 16. 6th, See these following Places of Scripture, Psal. 119. 172. 1Kings 16. 12. and 2 Kings 9. 36. and 23. 16. Isa. 28. 13. Hos. 1. 1, 2. Isa. 37. 22. Prov. 30. 5. By the Scripture, or the Word of God, we do not understand the bare Letters, or the several written Words, of the Holy Scripture, which the Adversaries may imagine we call the Word of God. These are the only Vessels, which carry and convey that heavenly Light unto us. But we understand thereby, the Doctrine or Will of God revealed unto reasonable Creatures, teaching them what to do, believe, or leave undone, Deut. 29. 29.

Quest. V. " Are the Scriptures given of God to " be the Rule of Faith and Life ?

Yes. Luke 16. 29, 31. Eph, 2. 20. Rev. 22. 18, 19. 2 Tim. 3. 16.

Well then, doth not the Popish Church err, who maintain their unwritten Traditions to be the Rule of Faith ?

Yes.

Do not likewise the Enthusiasts, and the Quakers err, who maintain, The Spirit within, that teaches the Elect, to be the only Rule of Faith ? And that the Dictates of Light within, are of as great Authority as the Scriptures ?

Yes.

Yes.

By what Reasons are they confuted?

1st, Because the Scriptures are called a Rule, Gal. 6. 16. 2d, Because nothing is to be added to the Scriptures, Deut. 4. 2. and 12. 32. Prov. 30. 6. Rev. 22. 19, 20. 3d, Because we ought rather to follow the Scripture in this Life, than a Voice spoken from Heaven, 2 Pet. 1. 19, 21. 4th, Because the Scripture is written, that we may believe, John. 20. 31. 5th, Because the Scripture is given for making the Man of God perfect, 2 Tim. 3. 17. 6th, Because we must betake ourselves in the whole of Religion to the Law, and to the Testimony, Isa. 8. 20. 7th, Because Christ himself refers the greatest Question, that ever was, whether he be the Son of God, or not, to the Scriptures, John 5. 38, 39. Search the Sriptures, says he, for they testify of me. 8th, Because the Holy Ghost did never give such a Designation to his own Word, as an Historical Rule, and dead Letter; or as some Quakers call them, not the 'principal 'Fountain of Truth and Knowledge, not the first 'Rule of Faith and Manners,' but the *Regula secundaria*, subordinate to the Spirit; whence as they affirm, 'the holy Scriptures have all their true 'Worth, Excellency, and Certainty:' Whereas Paul says expressly, Faith comes by hearing, and hearing by the Word of God, Rom. 10. 14. 9th, Because the Spirits cannot be known by any other Rule, than by the written Word. It is certain, that the Devil transforms himself into an Angel of Light, 2 Cor. 11. 14. There is a Spirit of the World, 1 Cor. 2. 12. A Spirit that rules in the Hearts of the Children of Disobedience, Eph. 2. 2. There is a lying Spirit, 1 Kings 22. 22. And a Spirit of Error and Delusion, 1 John 4. 6. How shall these be known to be such, or the Spirit, which the Quakers ob-

trude

trude upon us, not to be one of them, but by the Rule of the Word?

Queſt. VI. "Are the Books, commonly called "*Apochrypha*, of divine Inſpiration?"

No; Luke 24. 27, 44. Rom. 3. 2. and 2 Pet. 1. 21.

Well then, do not the Papiſts err, who affirm, That the Books called *Apochrypha*, are of divine Inſpiration, and of equal Authority with the undoubted Word?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe they were never written in the Hebrew Tongue, nor by any of the Prophets. 2d, Becauſe they are never cited in the New Teſtament by Chriſt, or by any of the Apoſtles, as the Books of the Canonical Scriptures are. 3d, Becauſe they contain many fabulous, and impious Doctrines, and Hiſtories. 1ſt, Tobit 5. 12. The Angel ſays, he was Azariah, the Son of Ananias. This was a manifeſt Lie, which cannot be attributed to a good Angel; and therefore the Spirit of GOD hath not dictated this Hiſtory. 2d, It is reported, Tobit 6. 6, 7, 16, 17. that the Heart and Liver of a Fiſh was good to make a perfume to drive away the Devil, if any Man was troubled with him, or with any evil Spirit. And it is ſaid, Tobit 12. 15. by the Angel, I am Raphel, one of the ſeven holy Angels, that preſents the Prayers of the Saints. This is only proper to Chriſt. 3d, Becauſe the Fact of Simeon and Levi, condemned by Jacob, acted by the Spirit of GOD, Gen. 34. 25. in killing the Shechemites, is commended by Judith, 9. 2, 3. 4th, Becauſe you will read of an Offering for the Dead, Prayers and Reconciliation for the Dead, that they might be delivered from

from Sin, 2 Maccab. 12. 43, 44, 45. See what Contradictions are in comparing together, 1 Maccab. 6. 8. 2 Maccab. 15. 16. 2 Maccab. 9. 5.

Queſt. VII. "Doth the Authority of the Holy "Scripture, for which it ought to be believed, and "obeyed, depend upon the Teſtimony of any Man, "or Church?"

No; 2 Pet. 1. 19. 21. 2 Tim. 3. 16. 1 Theſ. 1. 13.

Well then, do not the Popiſh Writers err, who maintain The Authority of the Scriptures, to depend upon the Teſtimony of the Church, as to us?"

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the Word is to be received by us, not as the Word of Man, but as the Word of God, 1 Theſſ. 2. 13. 2d, Becauſe the Doctrine of Chriſt, to be received by Believers, dependeth not upon Man's Teſtimony, John 5. 34. 3d, Becauſe God only is true, and infallible, and all Men are Liars, Rom. 3. 4. Heb. 6. 18. He is of incomprehenſible Wiſdom, Pſalm 147. 5. Of great Goodneſs, Exod. 18. 7. Rom. 11. 12. Pſalm 34. 8. Of abſolute Power and Dominion, Gen. 17. 1. Pſalm 50. 1, 2. Of infallible Truth, who can neither deceive nor can be deceived, Rom. 3. 4. Tit. 1. 2. Heb. 6. 18. Therefore he ought to be credited in all his Narrations, Promiſes, Threatnings, and Propheſies, and obeyed in all his Commandments allenarly, becauſe he himſelf hath ſaid ſo.

Queſt. VIII. "Is the whole Counſel of God con-"cerning all Things neceſſary for his own Glory, "Man's Salvation, Faith and Love, either expreſly "ſet down in Scripture, or by good and neceſſary Conſequence, may be deducted from it?"

Yes,

Yes, 2 Tim. 3. 15. Gal. 1. 8, 9. 2 Theſſ. 2. 2

Well then, do not the Popiſh Church err, who maintain, The Scripture to be an imperfect Rule and therefore to ſtand in Need of a Supply of unwritten Traditions?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe all Scripture is given, that the Man of God may be perfect, thoroughly furniſhed to all good Works, 2 Tim. 3. 16, 17. 2d, Becauſe the Pſalmiſt ſays expreſly, the Law of the Lord is perfect, converting to the Soul, Pſalm 19. 7, 8. 3d, Becauſe nothing is to be added to the Word of God, Deut. 4. 2. Prov. 30. 6. Therefore the Scriptures muſt be a compleat and perfect Rule of Faith, and not an imperfect Rule, or but partly a Rule, as they teach.

Queſt. IX. "Is it warrantable to argue in Articles, or Matters of Faith, by Conſequences natively deduced from Scripture?"

Yes.

Well then, do not the Socinians, Quakers, Anabaptiſts, and Arminians err, who maintain, That all Matters of Faith are ſet down expreſly, and in ſo many words in Scripture, and that no Matters of Faith (at leaſt neceſſary to Salvation) can be built upon Conſequences drawn from the Scriptures?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe Chriſt himſelf proves, that neceſſary Point of Faith, The Reſurrection of the Dead, from the Scripture by a Conſequence, Matth. 23. 29, 31, 32. To be any one's God, is to give one eternal Life, Pſalm 33. 12. Pſalm 144. 15. Whence followeth, that thoſe Patriarchs lived ſtill

with God, in respect of their Souls (which these Sadducees also denied) Acts 23. 8. and should also rise in Respect of their Bodies, and live eternally: Seeing he is called a God, not of one Part of them only, but of their whole Persons. And in that same Chapter, Verse 43, 45. Christ proves his Deity by a Consequence from Scripture against the Pharisees. 2d, So doth Apollos, Acts 18. 28. and Paul, Acts 19. 22. prove from the Old Testament, Jesus to be the Christ: But it is not expresly said in the Old Testament, that he is Christ. Is not that which necessarily follows from Scripture, contained in it implicitly, and implicitly revealed by God, infallibly true?

Quest. X. "Is the inward Illumination of the "Spirit of God, necessary for the saving Under-"standing of such Things, as are revealed in the "Word?"

Yes, John 6. 45. 1 Cor. 2. 9, 10, 11, 12.

Well then, do not the Socinians and Arminians err, who maintain, That Men without the Revelation of the Spirit, are able to understand the Scriptures for their Salvation?

Yes.

By what Reasons are they confuted?

1st, Because the Disciples of Christ were not able to understand the Scripture, before he opened their Eyes, Luke 24. 45. 2d, Because the Jews to this Day cannot understand the Scriptures of the Old Testament, until the Vail, by the Spirit of God, be taken away, 2 Cor. 3. 14, 15, 16, 18. 3d, Because the Psalmist David seeketh from God, the opening of his Eyes, that he may behold wondrous Things out of his Law, Psalm 119. 18.

Quest.

Queſt. XI. " Are all theſe Things, which are " neceſſary to be known, believed, and obſerved for " Salvation, ſo clearly propounded, and opened in " ſome Place of Scripture or other, that not only " the learned, but the unlearned, in a due Uſe of " the ordinary Means, may attain unto a ſufficient " Underſtanding of them, for their Salvation?"

Yes, Pſalm 119. 105, 130.

Well then, do not the Papiſts err, who maintain, That Things, neceſſary to Salvation, are obſcurely and darkly ſet down in Scripture; and that without the Help of unwritten Traditions, and the infallible expounding of the Church, the Scriptures cannot be underſtood?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the word is a Lamp unto our Feet, and a Light unto our Paths, Pſalm 119. 105. 2d, Becauſe the Scriptures is a Light which ſhineth in a dark Place, 2 Pet. 1. 19. 3d, Becauſe the Scriptures enlighteneth the Eyes, and maketh the Simple wiſe, Pſalm 19. 7, 8.

Queſt. XII. " Hath not the Lord, by his ſingu- " lar Providence and Care, kept pure in all Ages " the Old Teſtament in Hebrew, and the New Te- " ſtament in Greek?

Yes, Matth. 5. 18.

Well then, do not the Papiſts err, who maintain, The Old Teſtament in Hebrew, and the New Teſtament in Greek, which are the Fountains to be corrupted, and that their common Latin Verſion is authentic?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe Chriſt ſays, till Heaven and Earth paſs, one Jot, or one Tittle ſhall in no wiſe paſs

from the Law, till all be fulfilled, Matth. 5. 18. 2d, Becauſe there can be no urgent Neceſſity ſhown, why the Fountains are corrupted. 3d, If any ſuch Corruption had been in the Scripture, Chriſt, and his Apoſtles, and the Orthodox Fathers had declared ſo much. 4th, Becauſe they never have nor can make out any manifeſt Corruptions in the Fountains, albeit, moſt manifeſt and undeniable Demonſtrations are given of the Corruptions of their Latin Verſion, which they make authentic.

Queſt. XIII. " Are the original Tongues, viz. " the Hebrew and the Greek, to be tranſlated in " the vulgar Language of every Nation into which " they come?"

Yes.

Are we commanded in the Fear of God to read and ſearch the Scriptures?

Yes, John 5. 39. 1 Cor. 14. 6, 9, 11, 12, 14, 24, 27, 28.

Well then, do not the Papiſts err, who maintain, There is no neceſſity of tranſlating the Original Tongues, the Hebrew, and the Greek, into the vulgar Language of every Nation, unto which they come, but rather a very great Hazard, and Danger of Errors and Hereſies?

Yes.

Do not likewiſe the ſame Papiſts err, who forbid the reading of the Scriptures in the vulgar Tongues?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the Scriptures were given long ſince to the Jews, in their own vulgar Language, that they might be read publicly and privately by all, Deut. 31. 10, 11, 12, Deut. 11. 18, 19, 20. 2d, Becauſe

Becauſe the New Teſtament was written in the Greek Language, which at that Time was moſt generally known to all Nations. 3d, Becauſe Chriſt bids all, promiſcuouſly, ſearch the Scriptures, John 5, 29. 4th, Becauſe the Prophets and Apoſtles preached their Doctrines to the People and Nations in their known Languages, Jer, 46. 15, 16. Acts 2. 6. 5th, Becauſe immediately after the Apoſtles Times, many Tranſlations were extant. 6th, Becauſe all Things muſt be done in the Congregation unto edifying, 1 Cor. 14. 26. but an unknown Tongue doth not edify. 7th, Becauſe all are commanded to try the Spirits, 1 Theſ. 5. 21. 1 Cor. 10. 15. 8th, Becauſe the Scriptures teach the Way of Life, Prov. 2. 9, Luke 16. 19. Acts 24, 14. 9th, Becauſe the Scriptures ſet forth the Duties of every Man in his Place, and Eſtate of his Life, Deut. 17. 8, 19, 20. Joſh. 1. 8. Pſalm 119. 24. 2 Chron. 23, 11. 10th, Becauſe they are the Ground of Faith, Rom. 4. 20. 2 Chron. 20. 20. 11th, Becauſe they are the Epiſtle of God ſent to his Church, Hoſ. 8. 12. Rev. 2. 1, 8, 12. 12th, Becauſe they are his Teſtament, wherein we may find what Legacies he hath bequeathed unto us, 2 Cor. 3. 14, 16. Heb. 10. 16. John 14. 16. 13th, Becauſe they are the Sword of the Spirit, Eph. 6. 17. 14th, Becauſe being embraced, and known, they make a Man happy, Pſal 119. 97, 98. Luke 10. 42. Luke 16. 29. Pſalm 1. 2. Rev. 1. 3. 15th, Becauſe when the Scriptures are neglected, or contemned, they plunge Men into all Miſery, Heb. 2. 3. Matth. 22. 20. Pſalm 50. 16.

Queſt, XIV. " When there is a Queſtion about " the true Meaning, and full Senſe of any Scrip- " ture, muſt it be known and ſearched by other " Places which ſpeak more clearly?"

Yes, 2 Pet. 1. 21. Acts 15. 15, 16.

Well then, do not the Papists err, who maintain, The Scriptures not to be a sufficient Interpreter of itself, and that the Sense of it cannot be gathered infallibly, when the Text is doubtful, from other Places which speak more clearly, but only from the magisterial Traditions, and unwritten Opinions of the Church of Rome?

Yes.

By what Reasons are they confuted?

1st, Because the noble Bareans compared Scripture with Scripture, for finding out the true and sure Sense of it, Acts 17. 11. 2d, Because the Apostle Paul did the same, Acts 28. 23. 3d, Because the same was done by the Council of the Apostles and Elders, Acts 15. 15, 16, 17.

Quest. XV. "Is the holy Spirit, speaking in "the Scripture, the Supreme Judge by which all "Controversies of Religion are determined, and "all Decrees of Councils, Opinions of ancient "Writers, Doctrines of Men, and private Spirits "are to be examined, and in whose Sentence we "are to rest?"

Yes, Matth. 22. 29, 31. Eph. 2. 20. Acts 28. 25.

Well then, do not the Papists err, who maintain, That the Church of Rome, and the Pope, are the supreme Judges of all Controversies of Faith: And that his Decrees, and Determinations, are to be believed without Examination, and implicitly to be believed by all Believers?

Yes.

Do not likewise the Quakers err, who maintain, That the Light within, which teacheth the Elect, is the only Judge of all Controversies of Faith.

Yes.

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe God commands all Men to go to the Law and to the Teſtimony, in doubtful Matters, Iſa. 8. 20. 2d, Becauſe all Doubts in Religion, are to be examined by the Rule of the Word, Acts 17. 11. Gal. 6. 16. 3d, Becauſe Chriſt, and his Apoſtles, did always diſpute and reaſon from the Scriptures againſt the Enemies of the Truth, Matth. 22. 31. Gal. 3. 13. 4th, Becauſe the Church of God is founded upon the Writings of the Prophets, and Apoſtles, Eph. 2. 20. 5th, Becauſe we are commanded to prove all Things, and to try the Spirits, 1 Theſſ. 5. 2. 1 John 4. 1, 6.

CHAP. II.

Of GOD, and of the Holy Trinity.

QUESTION I.

"IS there but one only the true and living "God?"

Yes, Deut. 6. 4. 1 Cor. 8. 4, 6. 1 Theſ. 1. 7.

Well then, do not the Trithetiae err, who maintain, Three Gods numerically diſtinct, the Father, the Son, and the Holy Ghoſt?

Yes.

Do not likewiſe the Manicheans err, who maintain, That there are two Gods, being diverſe, and oppoſite, as to kind, viz. One good, the

the Author and Cauſe of all good Things, and of Things immaterial, being the God of the New Teſtament. The other evil, viz. the Devil, the Author and Cauſe of all evil Things, and of Things material, being the God of the Old Teſtament?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe though there be a Plurality of Perſons mentioned in Scripture, yet it is ever God as one, as is evident from the firſt Chapter of the Revelation, and the laſt. For if that One God have in himſelf all Perfections, there can be no Perfection beſide him, and ſo no God but this one true God: For if there were; he ſhould not be God, becauſe not infinite in Perfection. And if God be infinite in Perfection, then ſurely there cannot be a Multiplicity of Gods, ſeeing that which is infinite, in that Reſpect, cannot be multiplied. 2d, It is evident from Deut. 32. 39. where the Lord ſpeaketh of himſelf, 'I even I am he,' and there is no God with me. 3d, Becauſe God is Omnipotent, and ſo cannot be hindred by any other, in his working, Rev. 15. 3. 4th, It is evident from Chriſt's Words to the young Man of the Goſpel, 'there is none good but one, that is God.' 5th, From the Words of Hanna in her Song, for there is none beſide thee, O Lord, neither is there any Rock beſide our God. 6th, From the Teſtimony of the Apoſtle, 1 Cor. 8. 6. To us ſays he, there is but one God. 7th, From what Chriſt ſaid to one of the Scribes, viz. 'the Lord our God is one Lord,' Mark 12. 29. 8th, Becauſe God is a moſt abſolute, and moſt perfect Being, and ſo beyond all other Things, One: John 10. 29. Pſalm 145. 3. 147. 5. 9th, Becauſe this one bleſſed

bleſſed God is moſt abſolutely ſufficient, and furniſhed with infinite Power, and Wiſdom, for the Production, Converſation, and ruling all Things in Heaven and Earth. 10th Becauſe he is of all Things without himſelf, the firſt and ſupreme Cauſe, from which all the Creatures viſible, or inviſible, have their Riſe and Beginning. 11th, It is evident, Laſtly, from the Teſtimonies of the moſt wiſe Heathens, who have been neceſſitated to acknowledge but one God only.

Queſt. II. " Is God infinite in Being and Perfection?"

Yes; Job 11. 7, 8, 9. Job 26. 14.

Well then, do not the Vorſtians, Socinians, and Anthropomorphitans err, who maintain, That God is finite in Being, and Perfection?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe God hath a being from himſelf, and all Things have their Dependence from him: And therefore there can be nothing by which he can be limited, Rom. 11. 36. 2d, Becauſe God is every where preſent, in Heaven and in Earth, and beyond the Heavens, Jer. 23. 24. Iſa. 66. 1. 2d, Becauſe the Scripture affirms, that the Perfection of God is the higheſt, is unmeaſurable, unchangeable, and infinitely great, beyond all Creatures: John 11. 7, 8, 9. Pſalm 145. 3. Job 26. 14.

Queſt. III. " Is the only living and true God, " a moſt pure Spirit, inviſible, without a Body and " Parts?"

Yes; John 4. 24. 1 Tim. 1. 17. Deut. 4. 15, 16. Luke 24. 39.

Well then, do not the Vorſtians, Anthropomorphitans, and Socinians err, who maintain, God to have

have a Body, and endued with Parts, and an outward Shape and Form?

Yes.

By what Reasons are they confuted?

1st, Because God is the Father of Spirits, Heb. 12. 9. 2d, Because God is invisible, 1 Tim. 1. 17. 3d, Because God is like to no bodily Thing, nor can he be represented by any Image, or corporeal Likeness, Isa. 40. 18. Acts 17. 29.

Quest. IV. "Are there in the Unity of the Godhead, three Persons, of one Substance, Power, and Eternity?"

Yes, 1 John 5. 7. Matth. 3. 16, 17. Matth. 28. 19. 2 Cor. 13. 14.

Well then, do not the Arians, and Socinians err, and others, Who deny the Godhead of the Son, and Holy Ghost?

Yes.

Do not likewise the Trithetiae err, Who deny the Unity of the divine Essence?

Yes.

Thirdly, do not the Sebellians err, Who deny the real Distinction of the Persons?

Yes.

And lasty, do not the Quakers err, who maintain, There are no Persons in the Godhead?

Yes.

By what Reasons are they confuted?

1st, From the Places of Scripture already cited. 2d, From the Apostolical Benediction in which the three Persons of the Godhead are called upon expresly: 2 Cor. 13. 14. 3d, From 1 Cor. 12. 4, 5, 6. Where the three Persons are named *Spirit*, *Lord*, *God*. And From John 15. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth. 4th,

Be-

Becauſe there are three that bear Record in Heaven, the Father, the Son, and the Holy Spirit, 1 John 5. 7. Theſe three muſt be either three Perſons, or three Gods. This laſt, is the height of Impoſſibility; therefore they muſt be three Perſons. Here they are put to ſilence, and have nothing to reply; ſuch is the Strength and Power of Truth, which is able to ſtop the Mouths of the greateſt Rebels againſt Religion and Reaſon. But there is good Ground for the Word *Perſon*, Heb. 1. 3. where Chriſt is ſaid to be the expreſs *Image* or *Impreſſion* of the *Father's Perſon*. Becauſe, the Perſon of the Son, perfectly repreſents the Perſon of the Father, as an Impreſſion doth the Seal: wherefore he is alſo called the 'Image of the inviſible God, Col. 1. 15. The Greek Word is HYPOSTASIS, *Subſtance*, or *Perſon*, whereby is underſtood, the Perſon of the Father as diſtinct from the Son, and ſubſiſt of himſelf, and in himſelf, and is, as the Original of the Perſon of the Son, by an 'eternal and ineffable Generation.' That there are three Perſons in the Godhead; it is further evident, 1ſt, From all the Epiſtles written to the ſeven Churches of Aſia. For, as may be gathered from Rev. 1. 1. it is the Father that ſends, it is the Son that gives John the Commiſſion, and it is the Holy Ghoſt in the cloſe, that is mentioned as joint Speaker. 2d, Becauſe, in that Epiſtle written to Thyatira, there are three diſtinctly named, firſt, the Father and the Son, in theſe Words, 'Theſe Things, ſaith the Son of God.' Next, there is named in the laſt Verſe of that ſecond Chapter, the Spirit, 'he that hath 'an Ear, let him hear what the Spirit ſaith unto 'the Churches.'. 3d, Becauſe, in the Beginning of that Epiſtle to the Church of Sardis, they are all

all three put together, 'Theſe Things, ſaith he, '(viz. the Son) that hath the ſeven Spirits of 'God.' Here God, that is the Father, is diſtinctly conſidered as another Perſon. The ſeven Spirits are the Holy Ghoſt. 4th, Becauſe theſe three Perſons are moſt fully and clearly diſtinguiſhed in the fifth Chapter. Firſt, the Father ſitting on the Throne. Secondly, the Lamb, or the Son of God: And Thirdly, the ſeven Spirits, or the Holy Ghoſt, ſo called from the pouring out of his Gifts upon the Churches, in that abundant Manner, as if he were ſeven Spirits, or ſeven-fold Spirit.

It is evident alſo, that the Father, Son, and Spirit, are really diſtinct from one another, and are three Perſons. They are indeed in reſpect of their Eſſence, which is indiviſibly communicable to them, One and the ſame God; but conſidered Perſonally, they differ really, for the Father is not the Son, neither is he that ſits upon the Throne the Lamb: Neither the Father nor the Spirit were incarnate, but the Son, who died, and was buried, which can be ſaid of none but of a Perſon. It cannot be ſaid that the Father died, or that the Spirit died: Next, Is not the Holy Ghoſt the Spirit of God, as the Son is the Son of God? And if that ſuppoſe a real diſtinct Perſonality, this muſt do it alſo. Now, if the Father be God, and the Son be God, and the Spirit God alſo, who have one and the ſame divine Nature and Eſſence indiviſibly communicated to them; and ſo, if there be but one God, and yet theſe three really diſtinct, then they muſt be diſtinct Perſons, in reſpect of their perſonal Properties, ſeeing they are Perſons, and diſtinct. The Son, as was ſaid, is called 'the expreſs Image of the

'Fa-

'Father's Perſon,' which evidently ſhews, that the Father, conſidered as diſtinct from the Son, is a Perſon, and ſubſiſts: If then thus it be, muſt not the Son, as diſtinct from the Father, and ſo lively and expreſly repreſenting his Perſon, be a Perſon alſo, having this from the Father? The ſame muſt be true likewiſe of the Holy Ghoſt, who is God equal with both, yet different from both; for he who proceedeth from the Father, and from the Son, muſt differ from the Father, and from the Son; as he who is begotten, muſt be diſtinct from him that begat him.

Some Quakers, either ignorantly or perverſely, will have the Word HYPOSTASIS, tranſlated *Subſtance*, as it is Heb. 11. 1. and thus they read, Heb. 1. 3. 'The Character or Image of God's 'Subſtance,' which is to be underſtood of Chriſt, ſay they, not ſimply as God, but as Man: But they might as well have ſaid it ſignifies *confident* or *confidence*, becauſe it is ſo tranſlated, 2 Cor. 9. 4. and 2 Cor. 11. 17. But they ſpeak here conſequentially to their own Tenets, who in effect deny the Trinity, and all Diſtinction between the Father, Son, and Holy Ghoſt, not only in Words, but in very Deed. The Apoſtle in this Place, is proving Chriſt the Son of God, to be the Lord and Heir of all Things; becauſe God created the Worlds by him, 'He is the Brightneſs of his 'Glory, the expreſs Image of his Perſon, up-'holdeth all Things by the Word of his Power.' Theſe Titles are here given to the Son of God, as a Creator, and a Preſerver of all Things, which belong to him only, according to his Divine Nature: Therefore theſe Titles muſt be underſtood of Chriſt, foraſmuch as he is the eternal Son of God, and a Light from the eternal Light, of one

Eſſence and Glory with the Father; nevertheleſs diſtinguiſhed from the Perſon of the Father, by whom the Father executes his Operations, and ſhews his Properties, even as the Sun by its Light doth ſhine.

Queſt. V. "Is the Son of God of the ſame Sub-"ſtance, Power, and Eternity with the Father?"

Yes; 1 John 5. 20. Rom. 9. 5. Iſa. 9. 6.

Well then, do not the Arians err, who maintain, The Son to be a Creature, brought forth before the Foundations of the World?

Yes.

Do not likewiſe the Socinians err, who maintain, The Son to have had no Exiſtence, before he was conceived in the Womb of the Virgin Mary?

Yes.

By what Reaſons are they confuted?

1ſt, From the Scriptures above cited. 2d, Becauſe the Son is Omnipotent, the Creator and Preſerver of all Things, Rev. 1. 18. Col. 1. 16, 17. 3d, Becauſe he is Omniſcient, and the Searcher of the Heart, Mat. 9. 3, 4. John 2. 25. and 21. 17.

Queſt. VI. "Is the Holy Ghoſt God?"

Yes; Acts 5. 3. 1 Cor. 6. 19, 20. 1 Cor. 3. 16, 17.

Well then, do not the Macedonians, or Pneumatomachians, Arians, Socinians, and many of the Anabaptiſts err, who maintain, The Holy Ghoſt to be a Creature, as do the Macedonians, or a Power, Virtue, or Efficacy of the Father, as many Socinians, and others do?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the Holy Ghoſt is to be worſhipped as God, Matth. 28. 19. 2 Cor. 13. 14. Rev. 1. 4. 2d, Becauſe he is Omniſcient, and know-

knoweth all Things, 1 Cor. 2. 10, 11. 3d, Because he is Omnipotent, the Maker, and Preserver of all Things, the Worker of Miracles; and it is he that sanctifies, and justifies the Believers, Gen. 1. 2. Psalm 33. 6. Matth. 12. 28. Compare Isa. 6. 9. with Acts 28. 25, 26, 27. 4th, Because Ananias is said to lie to the Holy Ghost, Acts 5. 3. and Verse 4. he is said not to lie to Men, but to God. 5th, Because Believers are said to be the Temple of God, 1 Cor. 3. 16, 17. And they are said, 1 Cor. 6. 19. to be the Temple of the Holy Ghost, therefore the Holy Ghost is God, seeing to be the Temple of God, and the Temple of the Holy Ghost are the same. 6th, Because none can be properly sinned against but the true God: Therefore the Holy Ghost is God, because many have been said to have sinned against the Holy Ghost, Matth. 12. 31.

Quest. VII. "Doth not the Holy Ghost eter-
"nally proceed from the Father, and the Son?"

Yes; John 15. 26. Gal. 4. 6.

Well then, doth not the Greek Church err, who maintains, The Holy Ghost to proceed only from the Father?

Yes.

By what Reasons are they confuted?

1st, Because he is sent by the Son, John 15. 16. Acts 2. 33. 2d, Because all Things which are the Son's are the Father's, except the personal Properties by which they are distinguished; and all Things are communicated from the Father to the Son, and consequently the Holy Ghost: John 16. 13, 14, 15. Mat. 11. 27. John 17. 16. 3d, Because Christ gave to his Apostles the Spirit by breathing it upon them, John 20. 22. to shew that he proceeded from himself. 4th, Because he is the Spirit of

the Son, no leſs than the Spirit of the Father: Gal. 4. 6. 5th, Becauſe if the Holy Ghoſt did not proceed from the Son, as truly as from the Father, he would not be a Perſon really diſtinct from the Son, which is contrary to John 14. 16, 17. 6th, Becauſe it is ſaid, John 16. 14. He ſhall glorify me, 'namely by his Teſtimony, Gifts, and 'Miracles) for he ſhall receive of mine, (that is 'the Doctrine of Salvation which I have taught 'you, he ſhall alſo reveal it unto you, ſeeing he 'ſhall receive the ſame from me:') and ſhall ſhew it unto you. And Rom. 8. 9. He is called the Spirit both of the Father, and of the Son. It is ſaid, if any Man hath not the Spirit of Chriſt; that is, the ſame Spirit which in the foregoing Verſe is called the Spirit of God, namely the Father, and is here alſo called the Spirit of Chriſt, becauſe he alſo proceeds from Chriſt, and is procured for us by Chriſt, John 14. 26. and 16. 7.

CHAP. III.

Of GOD's eternal Decrees.

Question I.

"DID God from all Eternity, by the moſt holy, "and wiſe Counſel of his Will, freely and "unchangeably ordain whatſoever comes to paſs?"

Yes, Eph. 1. 11. Rom. 11. 33. Heb. 6. 17. Rom. 9. 15, 18.

Well then, do not the Socinians, Arminians, and Jeſuits err, who maintain, The Things which come to paſs, in Time, to fall out, and come to paſs, without the Decree of God?

Yes.

Yes.

By what Reasons are they confuted?

1st, From the Knowledge of God, whereby, from all Eternity, he hath known all Things infallibly, which come to pass, or shall be in Time, Acts 15. 18. John 21. 17. Heb. 4. 13. But all Things which come to pass in Time, could not have been infallibly known from Eternity, but in the Decree of his divine Will. 2d, From God's natural Way of working in Time: 1 Cor. 12. 6. Rom. 11. 36. Whence it is evident, that God worketh effectually, and immediately, in Time all Things which are done: But he worketh by his Will those Things which he will have to be in Time (after that Manner, and in that Time, how, and when they come to pass) Psalm 115. 3. But that Act of willing cannot happen to God in Time, but hath been in him from all Eternity, because God is unchangeable, James 1. 17. 3d, By enumerating several Instances, concerning which the Scripture affirms particularly, that they have been decreed by God, as the Sufferings and Death of Christ; Acts 2. 23. The Glory of those that are to be saved, Eph. 1. 4, 5. 1 Thess. 5. 9. And the foreordaining the rest to Damnation to be punished for their Sin, Jude 4, 5. The like may be said of other Things, which come to pass in Time; see Psal. 33. 11. and 115. 3. Isa. 46. 10. Prov. 19. 21. That the Liberty and the Freedom of the Will, and Contingency of Events, is consistent with the Decree, is clear from Acts 2. 23. and 3. 17, 18. and 4. 27, 28, Gen. 45. 5.

Quest. II. "Is the Decree of Predestination "(namely, the Decree of Election, and Reproba- "tion) absolute, from the mere Good-will, and "Pleasure of God?"

Yes.

And is it particular concerning a certain Number of Persons?

Yes, 2 Tim. 2. 19. John 13. 18.

Well then, do not the Lutherans, and Arminians err, who maintain, The Decree of Predestination to be general and conditional, depending upon preserving Faith (which they affirm depend upon the Will of Man) and foreseen Infidelity, and Want of Faith?

Yes.

Do not likewise the Papists, and Socinians err, who maintain, The Decree of Predestination to be general, and to depend upon good and evil Works, with Perseverance in them?

Yes.

By what Reasons are they confuted?

1st, From the Apostle Paul, who maketh the Good-will and Pleasure of God the only Cause why this Man is chosen, and another as worthy, rejected, and casten off, Rom. 9. 11, 12, 13, 14, 15. Where he moves an Objection against the Justice of God, and answers it. 2d, Because our blessed Saviour assigns it to the good Will and Pleasure of God, that, to some, the Mysteries of Faith, for their Conversion are revealed, and that they are hid from many others, who are nothing worse, but in some respect better; Mat. 11. 25, 26. 3d, Because a Man of himself hath no good Thing in him, whereby he may be differenced from another, but what he hath freely gotten from God; 1 Cor. 4. 7. 4th, Because the Grace of Regeneration, Justifying Faith, Effectual Calling, and Perseverance to the End, are given to all the Elect, and to them only, according to the eternal Decree of God: And therefore are Effects, not Causes,

Cauſes, or pre-required Conditions of Election, Rom. 8. 39. Acts 13. 48. Matth. 24. 2 Tim, 1. 9. John 15. 16. Eph. 1. 3, 4, 5. Matth. 13. 11. Rom. 11. 6, 7.

Queſt. III. " Hath it pleaſed God, according to " the unſearchable Council of his own Will, where- " by he extendeth or with-holdeth Mercy, as he " pleaſeth, for the Glory of his ſovereign Power " over his Creatures, to paſs by, and to ordain the " reſt of Mankind to Diſhonour and Wrath for " their Sin, to the Praiſe of his glorious Juſtice?"

Yes; Rom. 9. 17, 18, 21, 22. Jude 4, 5. Mat. 11. 25, 26. 2 Tim. 2. 19, 20.

Well then, do not many of the Quakers, and others err, who maintain, That God never ordained any Man to periſh eternally?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe Chriſt thanked his Father, Lord of Heaven and Earth, becauſe he had hid thoſe Things from the wiſe and prudent, and had revealed them unto Babes, Matth. 11. 25, 26. 2d, Becauſe the Scripture ſaith unto Pharaoh, 'even 'for this ſame Purpoſe have I raiſed thee up, that 'I might ſhew my Power in thee, and that my 'Name might be declared throughout all the Earth.' Therefore hath he Mercy on whom he will have Mercy, and whom he will he hardeneth. Hath not the Potter Power over the Clay, of the ſame Lump to make one Veſſel unto Honour, and another unto Diſhonour? What, if God willing to ſhew his Wrath, and to make his Power known, endured with much Long-ſuffering, the Veſſels of Wrath fitted to deſtruction; Rom. 9. 17, 18, 21, 22. 3d, Becauſe, in a great Houſe, there are ſome Veſſels to Honour, ſome to Diſhonour, 2 Tim. 2. 19.

2. 19, 20. 4th, Because the Apostle Jude says, there are some who of old were ordained to this Condemnation, ungodly Men. Note, That the Cause of this Reprobation is not Man's Sin, but the absolute Will and good Pleasure of God. Man's Sin indeed is the Cause why God will punish, but no Occasion why he did ordain to pass by, or to punish Man. This Decree is just, because God has Power over Man, as the Potter hath Power over the Clay. Neither is the End of this Decree the Condemnation of the Creature, but the Manifestation of God's Justice. Lastly, Sin is the Effect of Man's Free-will, and Condemnation is the Effect of Justice, but the Decree of God is the Cause of neither.

Quest. IV. " Are any other redeemed by Christ, " effectually called, justified, adopted, sanctified and " saved, but the Elect only? "

No: John 17. 9. Rom. 8. 28. John 6. 64, 65. John 10. 26. John 8. 47. 1 John 2. 19.

Well then, do not the Papists, Quakers, Socinians, and Arminians err, who maintain, That all Men, even Reprobates, are redeemed by Christ, and that many Reprobates are effectually called, justified, and adopted?

Yes.

By what Reasons are they confuted?

1st, From the golden Chain which cannot be loosed, mentioned by the Apostle Paul, Rom. 8. 30. ' Whom he did predestinate, them he also ' called; and whom he called, them he also ju- ' stified; and whom he justified, them he also ' glorified.' 2d, Because those, and those only believe, whom God hath ordained to Life eternal; Acts 13. 48. Tit. 1. 1. 3d, Because Christ himself says to the Jews, but ye believe, not because

ye

ye are not of my Sheep: My Sheep hear my Voice, and I know them; John 10. 26, 27, 28. Ye are not of my Sheep, that is of the Elect, which the Father hath given me. 4th, Because Christ would not pray for the World, but for the Elect only; John 17. 9. 5th, Because the Election, or Elect, have obtained it, and the rest were blinded; namely, who are not elected, and effectually called; Rom. 11. 7. 6th, Because Christ says, 'Greater Love hath no Man than this, that 'a Man should lay down his Life for his Friends.' Such a Love he never had to Reprobates, whom he professes he never knew; John 15. 13. with Matth. 7. 23. 7th, Because, according to the Scripture, Christ died only for his own Sheep, viz. intentionally, and efficaciously; John 10. 15. 8th, Because the Scripture often says that Christ died for many; Matth. 26. 28. Matth. 20. 28. 9th, Because there are many who lived under the Gospel, as well as those who lived under the Law, who have not been so much as outwardly called, being nothing worse than others who are called. 10th, Because to all, and every one, the Grace of Regeneration, which is simply necessary to Salvation, is not offered: Neither do all, and every one, get Remission and Pardon of their Sins; Eph. 1. 7. Col. 1. 14. Deut 29. 3. Matth. 11. 25, 28. with Matth. 11. 13. 11th, Because the Grace of Regeneration is invincible, and of its own Nature, always Efficacious and Powerful; Ezek. 11. 19, 20. Eph. 2. 1, 5. Eph. 1. 19. 12th, Because the Grace of Regeneration can never be lost, or fall totally, or finally; 1 Pet. 1. 5. 1 John 3. 9. Whosoever are called and justified are also glorified; Rom. 9. 30.

CHAP.

CHAP. IV.

Of CREATION.

QUESTION I.

"DID God create, or make of nothing, the "World, and all Things therein?"

Yes; Geneſis firſt Chapter to the End, Heb. 11. 3. Col. 1. 16. Acts 17. 24.

Well then, do not the Socinians, and other Heretics, with many of the old Pagan Philoſophers err, who maintain, The World to have been made of ſome pre-exiſtent Matter, not capable of Production: And conſequently, that Creation, or making ſomething of nothing, is ſimply impoſſible?"

Yes.

By what Reaſons are they confuted?

1ſt, From the Teſtimony of Moſes, Geneſis firſt Chapter. 2d, From the Teſtimony of Iſaiah; Iſa. 40. 28. and 45. 18. 3d, From the Teſtimony of the Author to the Hebrews; Heb. 11. 3. Col. 1. 16, 17. Rom. 11. 36. 4th, Becauſe the Scripture attributeth to God only, Eternity, and Incorruptibility; Pſalm 102. 26, 27. Gen. 21. 33. 1 Tim. 1. 17.

It is reported of Socinus, by a very learned Man who had it from one of his Diſciples, that he privately denied the World to be made of nothing, leſt thereby he ſhould be neceſſiated to acknowledge the infiniteneſs of God's Power: which Tenet afterwards was more publicly avowed, and maintained by ſome of his Followers.

Queſt.

Queſt. II. " Did God create all Things, whe-
" ther viſible or inviſible?"

Yes; Col. 1. 16. Acts 17. 24.

Well then, do not ſome Heretics err, who maintain, That the Angels were not created by God?

Yes.

By what Reaſons are they confuted?

1ſt, From the Pſalmiſt David, Pſalm 33. 6. and 148. 2, 5, 6. Col. 1. 16. Rom. 2. 36. Neh. 9. 6. 2d, Becauſe they are the Servants and Sons of God, Brethren, and Fellow Servants with us, willing and ready to obey the Commands of God their Maker; Rev. 19. 10. Rev. 22. 9. Pſalm 104. 4. 3d, Becauſe many of the Angels left their firſt Habitation, and did not continue in the Truth, and ſo made Defection from the Obedience of their Creator, and are reſerved in everlaſting Chains, under Darkneſs, unto the Judgment of the great Day; Jude v. 6. 2 Pet. 2. 4. Matth. 25. 41. John 8. 48.

Queſt. III. " Did God make Man Male and Fe-
" male, with reaſonable and immortal Souls?"

Yes; Gen. 1. 27. Gen. 2. 7. Eccleſ. 12. 7. Luke 23. 43. Matth. 10. 28.

Well then, do not the Sadducees, and the Epicureans err, who maintain, the Souls of all Men to periſh, and die for ever?

Yes.

Do not likewiſe, very many of the Socinians and others err, who affirm, The Souls of Men to be extinguiſhed or put out, till the Reſurrection, and then to be brought to Life again?

Yes.

Do not likewiſe the Anabaptiſts, and many of the Arminians, and ſome called Arabains, err, who maintain, The Souls of Men, after Death, till

till the Reſurrection, to fall aſleep, (that is to be without any Senſe or Motion, Thought or vital Operation,) whether it be in their Body or in ſome Caverns of the Earth?

Yes.

By what Reaſons are they confuted?

1ſt, From our bleſſed Lord and Saviour's Words; Fear not them (ſays he) which kill the Body but are not able to kill the Soul; Matth. 10. 20. 2d, From the Teſtimony of Solomon; then ſhall the Duſt return to the Earth as it was, and the Spirit ſhall return to God who gave it, Eccleſ. 12. 7. 3d, Becauſe Paul deſired to be diſſolved, truſting that his Soul, after Death, ſhould have more near Communion with Chriſt; Phil. 1. 23. 4th, They muſt be confuted from ſeveral and particular Inſtances in the Scripture, as is clear, from the Souls of Dives and Lazarus, Luke 26. 22. From theſe Words of Chriſt to the Thief, Verily, I ſay unto thee, thou ſhalt be with me this Day in Paradiſe, Luke 23. 43. From the appearing of Moſes and Elias upon the Mount with Chriſt, Matth. 17. 3.

Queſt. IV. "Did God create Man, Male and Female, with Righteouſneſs, and true Holineſs, after his own Image, as being conatural to him?"

Yes; Gen. 1. 26. Col. 4. 10. Eph. 4. 24.

Well then, do not the Socinians err, who deny this, and the Arminians, Who call this Righteouſneſs ſupernatural?

Yes.

By what Reaſons are they confuted?

1ſt, From theſe Words ſpoken by God himſelf, 'Let us make Man in our own Image,' Gen. 1. 26, 27. 2d, From God's own Teſtimony, affirming the ſame Thing; Gen. 9. 6. 3d, Becauſe be-

fore the Fall, both Adam and Eve walked naked and were not ashamed, Gen. 2. 25.

CHAP. V.

Of PROVIDENCE.

QUESTION I.

"DOTH God uphold, direct, dispose, and govern all Creatures, their Actions, and all Things from the greatest, even to the least?"

Yes. Heb. 1. 3. Dan. 34, 35. Psalm 135. 6. Acts 17. 25, 26, 28. Job 38, 39, 40, 41. Chapters.

Well then, do not the Socinians, Arminians, and that great Philosopher Durandus, with others called the Epicureans, err, who deny, That God preserves all Things immediately; to be the immediate Cause of all Things, which fall out: to govern Things which are contingent, and the free Acts of the Will of Man, and evil Actions?

Yes.

By what Reasons are they confuted?

1st, Because it is God that worketh all in all; 1 Cor. 12. 5, 6. 2d, Because he worketh all Things, according to the Counsel of his own Will; Eph. 1. 11. 3d, Because of him, and through him, and to him, are all Things, Rom. 11. 36.

Quest. II. "Doth the almighty Power, unsearchable Wisdom and infinite Goodness of God, so far manifest themselves in his Providence, that it extendeth itself, even to the first Fall, and all other Sins of Angels, and Men, and not by a bare Permission, but such as have joined with it,

" a moſt wiſe and powerful bounding, and other-
" wiſe ordering and governing of them, in a ma-
" nifold Diſpenſation, to his own holy Ends?"

Yes. Rom. 11. 32, 33, 34. 2 Sam. 24. 1. and 1 Kings 21, 22, 23. 1 Chron. 10. 4, 13, 14. 2 Sam. 16. 10. Acts 14. 16. Pſal. 76. 10. 2 Kings 19. 28. Gen. 50. 20.

Well then, do not the Luthereans, Papiſts, Arminians, and Socinians err, who maintain, That the Lord concurs only to ſinful Actions, by a bare, naked, and idle Permiſſion?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the Scripture ſays, God blinds their Eyes, and hardens their Heart, even actively, and judicially; John 12. 40. Exod. 7. 3. Deut. 2. 30. Rom. 9. 18. 2d, Becauſe God is ſaid to puniſh one Sin with another; Rom. 1. 24, 26, 28. 1 Theſſ. 2. 11, 12. 3d, From the Practice of Job, and David, who, when they were afflicted and perſecuted, looked to God, and took it patiently, Job 1. 21.

Queſt. III. " Doth the ſinfulneſs of the Action
" proceed only from the Creature, and not from
" God?"

I anſwer, From the Creature only, James 1. 13, 14, 17. 1 John 2. 16. Pſalm 50. 21.

Well then, do not the Libertines err, who affirm, God (without Blaſphemy be it ſpoken) to be the Author and Cauſe of all Sin?

Yes.

By what Reaſons are they confuted?

1ſt, From David's Teſtimony, Pſalm 5. 4. 2d, From Moſes' Teſtimony, Deut. 32. 4. 3d, From Daniel's Teſtimony, Dan. 9. 14. 4th, From the Teſtimony of James, Jam. 1. 13. 5th, From the

the Teſtimony of John, 1 John 2. 16. and 1. 5. 6th, From the Teſtimony of Paul, Rom. 3. 3, 4, 5. 7th, From the Teſtimony of Habakkuk, Hab. 1. 13. From Reaſon, Firſt, becauſe God is in the higheſt Degree, eſſentially and infinitely holy, and good, and therefore pure, and free from every Spot and Blemiſh, Iſa. 6. 3. Pſalm 78. 41. 1 Pet. 1. 15, 16. Lev. 11. 44. Secondly, Becauſe God is abſolutely perfect, and therefore he cannot fail, or be deficient in working. Thirdly, Becauſe God is the Judge of the World. He is the Forbidder, the Hater, and Revenger of all Sin and Unrighteouſneſs, as contrary to his holy Nature and Law; Exod. Chap. 20. Rom. 3. 5, 6. Gen. 18. 25. Rom. 1. 17. Pſalm 5. 4. Fourthly, Becauſe by his own moſt abſolute, and moſt ſupreme Dominion, Sovereignty, and infinite Perfection: He is in, and of himſelf, above all Law whatſoever, and under the Command of none in Heaven, or in Earth.

CHAP. VI.

Concerning the Fall of Man, of Sin, and the Puniſhment thereof.

QUESTION I.

"IS the Guilt of the Sin of our Parents imputed, "and the ſame Death in Sin, and corrupted "Nature, conveyed to all their Poſterity, de- "ſcending from them by ordinary Generation?"

Yes. Rom. 5. 12, 15, to 20. 1 Cor. 15. 21, 22, 45, 49. Pſal. 51. 5. Gen. 5. 3. Job 14. 4. and 15. 14.

Well then, do not the Pelagians, and late Anabaptiſts, Quakers, and Socinians err, who deny,

Original Sin inherent?

Do not likewise the Dominicans, Franciscans and Jesuits err, who maintain, The Virgin Mary not to be conceived in Original Sin?

Yes.

Does not lastly, a certain Ring-leader of the Quakers err, who maintains, That to Infants this Original Sin is not imputed, until, by actual Sin, they join themselves to it?

Yes.

By what Reasons are they confuted?

1st, From that well known Place of Scripture; Rom. 5. Chap. which is the very Seat, and Foundation of this Doctrine of Original Sin. 2d, Because unless a Man be born again, he cannot see the Kingdom of God, John 3. 3. 3d, Because all Men, by Nature and Birth, are the Children of Wrath, Eph. 2. 3. 4th, Because whatever is born of the Flesh, is fleshly, John 3. 6. And who can bring a clean Thing out of an unclean? Not one; Job 14. 4. and 15. 14. 5th, Because all the Thoughts, and Imaginations of the Heart of Man (viz. of the natural, and unregenerate Man) are evil continually, Gen. 6. 5. 6th, Because David confesseth, that he was shapen in Iniquity; and in Sin did his Mother conceive him, Psalm 51. 5. 7th, Because Infants, that are guilty of no actual Transgression, need a Remedy against Sin, viz. Absolution, by the Blood of Christ, a Seal whereof was given, according to God's Institution under the Law to Infants, namely, Circumcision, to which Baptism, under the Gospel succeeds; Deut. 30. 6. Rom. 2. 29. Acts 22. 19. Mark 1. 4. Col. 2. 12. Gen. 17. 12. Mat. 28. 16. 8th, Because all the Elect, (among which are Infants, Matth. 18. 6. Mark 9. 42.) are redeemed by Christ, and are set at Liberty from Slavery, freed

from

from the Fault, and penal Puniſhment, John 1. 29. and 10. 15. 1 Tim. 2. 6. 9th, Becauſe Infants are liable to Death and other Miſeries and Calamities, which are the Wages and Puniſhments of Sin, Rom. 6. 23. Gen. 3. 19.

Queſt. II. " Is this Corruption of Nature, al-
" beit pardoned, and mortified thro' Chriſt in ſome
" meaſure in the Regenerate, both itſelf, and all
" the Motions thereof, truly and properly Sin ? "

Yes; Rom. 7. 5, 7, 8. 25. Gal. 5. 17.

Well then, do not the Papiſts, Socinians, and Arminians err, who maintain, That Concupiſcence or Luſt, and the firſt Motions thereof, which have not gotten the Conſent of the Will, are not properly and truly Sin ?

Yes.

By what Reaſons are they confuted ?

1ſt, Becauſe they are forbidden by the moral, and natural Law, in the tenth Command, Exod. 20. 17. Deut. 5. 21. Rom. 7. 7. 2d, Becauſe Paul ſpeaking of himſelf, while unregenerate, calleth Concupiſcence and Luſt (of which the Controverſy is) oftentimes Sin and Evil, Rom. 7. 5, 6. 3d, Becauſe it is a great Part of the old Man, which he muſt lay down, and muſt be mortified, Col. 3. 5, 6, 9. Eph. 4. 22.

Queſt. III. " Doth every Sin, both Original and
" Actual, being a Tranſgreſſion of the righteous
" Law of God, and contrary thereunto, bring in
" its own Nature Guilt upon the Sinner, wherebyhe
" is bound over to the Wrath of God, and the
" Curſe of the Law ; and made ſubject to Death,
" with all Miſeries ſpiritual, temporal and eternal? "

Yes; 1 John 3. 4. Rom. 2. 15. and 3. 9, 19. Eph. 2. 3. Gal. 3. 10. Rom. 6. 23. Eph. 4. 18. Rom. 8. 20. Lam. 3. 39. Mat. 25. 41. 2 Theſ. 1. 9.

Well then, do not many of the Papists err, who maintain, That all Sins are not contrary to the Law of God, nor Transgressions thereof?

Yes.

Do not all Papists err, Who deny every Sin to be Mortal, or to deserve eternal Punishment?

Yes.

Lastly, Do not the Socinians err, Who deny that any Sin can deserve eternal Punishment?

Yes.

1st, Because all Sins deserve eternal Death, Rom. 6. 23. Ezek. 18. 4. Rom. 8. 6. 13. 2d, Because every Sin is a Transgression of the Law, 1 John 3. 4. 3d, 'Whosoever shall keep the 'whole Law, and yet offend in one Point, he is 'guilty of all,' Jam. 2. 10, 11. and therefore he deserves eternal Punishment. 4th, Because those Sins of Infirmity and Ignorance; which the Saints are subject to, and which the Papists call Venial Sins, will not suffer them to stand in Judgment before God, nor can the Saints be justified from them by Faith: And therefore in strict Justice they merit and deserve Hell, Psal. 143. 2. and 130. 3, 4, 8. 5th, Because God commanded Believers under the Law, to offer typical Sacrifices, for making a Propitiation for such Sins; and Christ did really, by his own precious Blood, purge them away; for by no less Price could they be purged, he being made a Curse for them, that he might liberate those from the Curse of the Law, which they had deserved for such Sins, as well as for others, Lev. 4. 2, 3, 14, 15, 20, 22, 24, 31. Lev. 5. 17, 18. Gal. 3. 13. Heb. 10. 10, 12, 14. Heb. 9. 14, 22. 1 John 1. 7, 9. Eph. 5. 25, 26, 27. 1 Pet. 1. 18, 19. 6th, Because every Sin is against the supremest Law-giver, against his Holiness

lineſs and Goodneſs, againſt his Infinite Majeſty, and floweth from a formal or virtual Contempt of God; and therefore the leaſt Sin cannot but deſerve God's Wrath and Curſe eternally, Jam. 2. 10, 11. Lev. 10. 3. and 11. 44, 45. 1 John 3. 4. Eph. 5. 6.

CHAP. VII.

Of GOD's Covenant with Man.

QUESTION I.

"DID all theſe Sacrifices, and other Types and Ordinances, by which the Covenant of Grace was adminiſtred before our Saviour's Incarnation, adumbrate, and foreſignify Chriſt to come?"

Yes; Heb. 8, 9, and 10 Chapters. Rom. 4. 11. Col. 2. 11, 12. 1 Cor. 5. 7.

Well then, do not the Socinians err, who maintain, That the legal Sacrifices did not foreſignify the expiatory Sacrifice of Chriſt, neither were Types nor Figures of it; but that thoſe Sacrifices, which the Jews offered for Sin, did really, and in very deed, purge away all the Sins for which they were offered?

Yes.

By what Reaſons are they confuted?

There are here two Parts to be conſidered; firſt, the Negative, "That the legal Sacrifices did not "foreſignify." The ſecond, the Affirmative, "That they did truly make a real Expiation and "Atonement." The firſt is evidently confuted from Scripture Teſtimonies; for the Law having a Shadow of good Things to come, and not the very Image of the Things, can never, with thoſe Sacri-

Sacrifices which they offered Year by Year continually, make the Comers thereunto perfect, Heb. 10. 4. The Apostle calls here these legal Sacrifices a Shadow: And Heb. 9. 9. he calls them a Figure: And Verse 24, he calls them (*antitypa toon alethinoon*) *Examplaria verorum*, the Figures of the true; and Col. 2. 17. he calls them a Shadow of Things to come, but the Body is of Christ, which is nothing else, but that the Thing signified is of Christ; that is to say, fulfilled in Christ. For all the Sadows of the Old Testament, had a respect to Christ, and his Benefits; by whose coming they also have an End. And John 1. 17. it is said, 'That the Law was given by Moses, 'but Grace and Truth came by Jesus Christ.' By Grace, understand the Grace of Redemption from the Curse of the Law, Gal. 3. 13. and of Adoption for Children, John 1. 12. Rom. 8. 15. By Truth, understand the fulfilling both of the Promises, 2 Cor. 1. 20. and of the Ceremonies, and Types, Col. 2. 17. For this Cause the Apostles have always pressed the Abrogation of the legal Rites and Ceremonies; because the Truth being exhibited, by the coming of the Anti-type, the Shadows of the Type ought deservedly to cease, and be no more; according to that of Daniel 9. 27.

The second Part is likewise evidently confuted; namely, That the legal Sacrifices did truly and really purge away all Sins, for which they were offered. 1st, Because the Apostle says, 'The 'Blood of Bulls, and Goats, cannot take away 'Sin,' Heb. 10. 4. 2d, Because, 'Those Sacri-'fices were not able to make him that did the 'Service perfect,' Heb. 9. 9. 3d, Because these legal Sacrifices did leave the Sins of such as offered,

ed unexpiated, until they were purged away by the Death and Blood of Christ; Heb. 9. 15. 4th, Because the Sins of Believers, under the Old Testament, were forgiven and pardoned after the same Manner that our Sins under the New Testament are pardoned; Acts 15. 11.

Quest. II. "Was the Administration of the Covenant under the Old Testament, sufficient for "the Time, and efficacious, through the Operation of the Spirit, to instruct and build up the "Elect, in the Faith of the promised Messiah; by "whom they had a full Remission of Sins, and "eternal Salvation?"

Yes; 1 Cor. 10. 1, 3, 4. Heb. 11. 13. John 8. 56.

Well then, do not the Socinians err, who maintain, That Life eternal, under the Old Testament, was never promised to the Believers of that Time, neither had they any promise to expect it from God?

Yes.

By what Reasons are they confuted?

1st, Because there are Promises extant in the Old Testament of Life eternal; Isa. 45. 17. where it is said, 'Israel shall be saved with an everlasting 'Salvation,' see Dan. 12. 2. 2d, Because the Fathers under the Old Testament, believed and expected Life eternal; as Job 19. 25, 26. David, Psalm 17. 15. Abraham, Isaac and Jacob, all of these waited for eternal Life; Heb. 11. 9, 10. 3d, Because some at that Time were put into actual Possession of it, as Enoch; Heb. 11. 5. So was Elijah taken up into Heaven, and put into actual Possession likewise; 2 Kings 2. 11. 5. 4th, Because the Scripture of the Old Testament pointeth forth the Way to eternal Life, as Christ witnesseth;

neſſeth; John 5. 39. and Paul, 2 Tim. 3. 15. 5th, Becauſe Believers under the Old Teſtament were moſt happy; Pſalm 144. 19. 6th, Becauſe temporal good Things, were to them Pledges of ſpiritual good Things, and Life eternal; Heb. 11. 8, 9.

Queſt. III. "Are there two Covenants of Grace, "Differing in Subſtance; or but one and the ſame, "under various Diſpenſations?"

One only: Gal. 3. 14, 16. Acts 15. 11. Rom. 3. 21, 22, 23, 30. Rom. 4. 3, 6, 16, 17, 23, 24. Heb. 13. 8.

Well then do not the Socinians err, who maintain, A Subſtantial, and not an Accidental Difference between the Old Covenant and the New?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe in both the Covenants there is the ſame Promiſe of Grace, concerning Remiſſion of Sin, and Life eternal, freely to be given to Believers for Chriſt's ſake; Gen. 3. 15. where the Seed of the Woman is promiſed to bruiſe the Head of the Serpent: and Gen. 17. 7. it is ſaid, 'I will be thy God, 'and the God of thy Seed after thee;' and Gen. 22. 18. it is ſaid, 'In thy Seed ſhall all the Nations of the Earth be bleſſed:' And John 3. 36. it is ſaid, 'He that believeth, hath everlaſting Life:' And Acts 15. 11. it is ſaid, 'But we be-'lieve, that through the Grace of our Lord 'Jeſus Chriſt, we ſhall be ſaved, even as they.' 2d, Becauſe one and the ſame Faith and Obedience, on both Sides, is required; 'Walk before 'me, and be thou perfect;' Gen. 17. 1. and Mark 1. 15, Chriſt ſays, after he came to Galilee, preaching the Goſpel of the Kingdom, The Time is fulfilled,

' fullfilled, and the Kingdom of God is at Hand;
' repent ye, and believe the Gospel."

CHAP VIII.

Of CHRIST the Mediator.

QUESTION I.

" DID the Son of God, when the Fulness of
" Time was come, take upon him Man's Na-
" ture, with all the essential Properties, and com-
" mon Infirmities thereof, yet without sin; being
" conceived by the Power of the Holy Ghost, in the
" Womb of the Virgin Mary, of her substance?

Yes; John 1. 1, 14. 1 John 5. 20. Heb. 2. 14, 16, 17. Luke 1. 27, 31, 35.

Well then, do not those Heretics called Marcionites, and the Anabaptists err, who maintain, That Christ is not a true Man, but only the Appearance, Shape, or Form of a Man?

Yes.

Do not likewise the Manicheans err, who maintain, That the Body of Christ is not of the Substance of the Virgin Mary, but a heavenly Body, brought from Heaven to the Womb of the Virgin?

Yes.

By what Reasons are they confuted?

1st, Because Christ is said to be made of a Woman; Gal. 4. 4. 2d, Because the Word was made Flesh; John 1. 4. 3d, By an Induction of the essential Parts of a Man, and sinless Infirmities which were found in him. First, He was endued with a rational Soul; John 12. 27. Secondly, He had a real and substantial Body, and denied

denied he was a Spirit only; Luke 24. 39. Thirdly, Christ did hunger; Matth. 4. 2. Fourthly, He was wearied and thirsty; John 4. 6. Lastly, He was sad: He groaned in Spirit, and was 'troubled; John 11. 35. and Verse 15. He 'wept.' None of which sinless Preturbations, can agree to an Appearance, Shape or Form of a Man. 4th, Because He was made of the Seed of David according to the Flesh; Rom. 1. 3. and descended of the Jews; Rom. 9. 5. 5th, Because the Promises were made in the Seed of Abraham; Gen. 12. 3. and Gen. 18. 18. 6th, Because he took not on him the Nature of Angels, but took on him the Seed of Abraham, 'Wherefore in all Things it behoved him to be 'made like unto his Brethren;' Heb. 2. 16, 17. 7th, Because otherwise he could not have Satisfied in our Place the Justice of God: Seeing it had been unjust for another Nature to have suffered Punishment, than that Nature which had offended and sinned.

Quest. II. "Are there two whole, perfect, and "distinct Natures in Christ, the God-head, and "the Man hood, inseparably joined together in "one Person?

Yes; 1 Cor. 8. 6. Eph. 4. 5.

Well then, do not the Nestorians err, who maintain, the Union between the Divine and Human Nature, not to be Hypostatical, but only by Way of Assistance: And that, as there are two Natures in Christ, so there are two Persons, one proper to the Divine Nature, another proper to the Human Nature?

Yes.

By what Reasons are they confuted?

1st, Because unless Christ-God-Man were but one

one Person, the Merit of his Death would not be of so great Value, as to redeem the Elect from infinite and eternal Punishment: Seeing hence cometh all the Value and Worth of his Death, that the same Person who was God, did suffer and die for us. 2d, Because, otherwise, Christ had been swallowed up, and devoured by the Wrath of God, against the Sins of the Elect, which he himself undertook. 3d, Because Christ, if he had not been both God and Man in one Person, he could not have been a Mediator: For a Mediator must be one, 1 Tim. 2. 5.

Quest. III. "Is the Godhead and Manhood in "Christ united without Conversion, Composition "or Confusion?"

Yes, Luke 1.35. Col. 2.9. Rom. 9. 5. 1 Pet. 3. 18. 1 Tim. 3. 16.

Well then, do not these old Heretics, the Eutychians err, who maintain, That as the Person of Christ is one, so his Nature is made one, by a Composition, or Confusion of the two Natures together?

Yes.

By what Reasons are they confuted?

1st, Because such a Composition is impossible, seeing the Divine Nature is most perfect, and cannot lose any of its own Perfection, unless we would affirm the Divine Nature to be mutable and changeable. 2d, Because that same Christ, who according to the Flesh descended of the Jews, is over all, 'God blessed for ever,' Rom. 6. 5. 3d, Because this Doctrine takes away all Means of Mediation: For, by taking away the Distinction between the Natures, they take away the Natures themselves: And so neither could Christ have suffered in our Place, because not Man; neither

could he have given any Virtue, Value or Worth, to his Sufferings becauſe not God.

Queſt. IV. " Did Chriſt endure moſt grievous " Torments immediately in his Soul ?"

Yes; Matt. 26. 37, 38. Luke 22. 44. Matth. 27. 46.

Well then, do not the Papiſts err, who maintain, That the Soul of Chriſt, even from its firſt Creation, was never affected with any Sadneſs, or ſinful Perturbation of Mind ?

Yes.

By what Reaſons are they confuted ?

1ſt, Becauſe the Scripture teſtifies, that his Soul was ſad unto Death, Matth. 26. 37. 2d, Becauſe the Apoſtle John teſtifies, that when Chriſt ſaw Mary weeping for her Brother Lazarus, he groaned in Spirit and was troubled, John 11. 33. and 12. 27. 3d, Becauſe his Soul was exceeding ſorrowful even unto Death, as was cited before, Matth. 26. 37. 4th, The ſame Thing is proven from Chriſt's Deſertion, whereby the actual Fruition, and enjoying of God's Favour, as to his Senſe, was interrupted, and broken in the midſt for a Time, but in no wiſe altogether taken away, which made him cry upon the Croſs, ' My God, my God, why haſt thou forſaken Me,' Matth. 28. 46. Eph. 5. 2.

Queſt. V. " Had the Lord Jeſus, by his per- " fect Obedience and Sacrifice of himſelf, which he, " thro' the eternal Spirit, once offered up unto " God, fully ſatisfied the Juſtice of his Father ?"

Yes; Rom. 5. 9. and 3. 25, 26. Heb. 9. 14, 16. and 10. 14.

Well then, do not ſome, otherwiſe Orthodox err, who deny Chriſt's Active Obedience to be

a Part

a Part of his Satisfaction, performed in our Place?

Yes.

By what Reasons are they confuted?

1st, Because the Active Disobedience of the first Adam made us all Sinners; therefore we must be made righteous by the Active Obedience of the Second Adam, Rom. 5. 19. 2d, Because Christ not only offered himself to the Death for us, but for their Sakes (that is, for the Elect's Sake) he sanctified himself, (that is, he gave up himself as a holy Sacrifice) John 17. 19. 3d, Because it behoved Christ to fulfill all Righteousness, Matth. 3. 15. 4th, Because we stood in Need, not only of the Expiation of Sin, for saving us from eternal Death, but of the Gift of Righteousness, for obtaining eternal Life, according to that Precept and Demand of the Law, 'Do this, 'and thou shalt live.' And therefore Christ is not only called our Ransom, but the End and Perfection of the Law, to every one that believeth, Rom. 10. 4. That is, the Aim of giving the Law by Moses, is, that thereby Men being brought to the Knowledge of their Sin, should fly for Refuge unto Christ and his Righteousness, as he that hath perfectly fulfilled the Law for us. 5th, Because the passive Obedience of Christ, was not in itself merely and purely passive, but his active Obedience did challenge the chief and principal Part in it, Psalm 40. 7. Then said I, 'Lo, I 'come; in the Volume of the Book, it is written 'of Me." With these Words, our Saviour Christ declareth his willing Obedience to accept of, undergo, and execute the Mediatorship, by God imposed upon him. And Isa. 53. 7. he offered up himself a Sacrifice for Sin, and by one

Oblation, he hath 'perfected for ever them that 'are sanctified,' Heb. 10. 14. 6th, Because whole Christ was given to us, with all his Benefits: otherwise, if only his passive Obedience were imputed to us, it would follow, that half Christ only were given; viz. Christ suffering, but not Christ doing those Things which pleased the Father; taking away our Sin, and saving from Death only, but not bringing Righteousness. But Christ was not given, and born for himself, but for us, that he might bestow himself wholly upon us, by doing for us what we could not do, and by suffering for us what we could not suffer.

Do not likewise the Socinians err, who maintain, That this Orthodox Doctrine (namely, That Christ did merit eternal Salvation to the Elect, and hath satisfied divine Justice for them,) is erroneous, false and absurd?

Yes.

By what Reasons are they confuted?

1st, Because the Messiah doth finish the Transgression, and maketh an End of Sins, and maketh Reconciliation for Iniquity, and shall be cut off, but not for himself, as the Prophet Daniel hath foretold, Chap. 9. 24, 26. 2d, Because his own self bore our Sins in his own Body upon the Tree, 1 Pet. 2. 24. 3d, Because he hath reconciled those to God, that were sometimes alienated, and Enemies in their Mind by wicked Works, in the Body of his Flesh through Death, Col. 1. 21, 22. 4th, Because now once in the End of the World, hath he appeared to put away Sin, by the Sacrifice of himself, Heb. 9. 26. 5th, Because he hath given his Life, an (ANTILYTRON) a *pretium redemptionis*, a Price of Redemption for many. 6th, Because the Prophet Isaiah says, that it pleased

pleased the Lord to bruise him, and put him to Grief; and that he was wounded for our Transgressions, and that he bare our Iniquities, Chap. 53. 5, 10, 11.

Quest. VI. " Did Christ in the Work of Medi-
" ation, act according to both Natures, by each
" Nature doing that which is proper to itself?"

Yes; Heb. 9. 4. 1 Pet. 3. 18.

Well then, do not the Papists err, who maintain, That Christ is a Mediator, only according to his human Nature?

Yes.

By what Reasons are they confuted?

1st, Because it was needful for perfecting the Work of the Mediator, that Christ should overcome Death; which could not otherwise be done, than by his Divine Nature, 1 Pet. 3. 18. Where it is said, he was put to Death in the Flesh, but quickned by the Spirit. 2d, Because there are very many Properties of the Mediator, which cannot in any wise agree to the human Nature of Christ, 'as undertaking and promising, that he 'will raise him up at the last Day, whom the 'Father has given him, John 6. 39.' Again, he could not lay down his Life, and take it up again, by the alone Strength of his human Nature; but all these are Works proper to the Mediator; as is clear from the tenth Chapter of John, Verse 18. And 3d, The Application of those good Things which he hath merited, is the proper Work of the Mediator, which can only be done by the Divine Nature. 4th, Because Christ is a Prophet, a Priest, and a King, according to both his Natures. A Prophet, Matth. 11. 27. 'No 'Man knoweth the Father, save the Son.' A Priest, Rom. 5. 10. Heb. 9. 14. He is a King,

Luke 1. 32. All which Offices he executes according to both his Natures.

CHAP. IX.

Of FREE-WILL.

Question I.

"HATH Man by his Fall into an Estate of "Sin, wholly lost all Ability of Will, to "any supernatural Good, accompanying Salvation: "so as the natural Man being altogether averse "from that Good, and dead in Sin; is not able "by his own Strength to convert himself, or to "prepare himself thereunto?"

Yes; Rom. 5. 5. John 15. 5. Rom. 3. 10, 12. John 6. 44, 65.

Well then, do not the Pelagians and Socinians err, who maintain, That the natural Man without supernatural and divine Grace, is able to convert himself to God by his own Strength?

Yes.

Do not likewise the Semipelagians, Papists, Arminians and Lutherans err, who maintain, That fallen Man, and corrupted with Original Sin, is partly able by his own Strength (the Grace of God assisting him) to prepare himself, and turn himself to God?

Yes.

By what Reasons are they confuted?

1st, Because the natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him, neither can he know them, because they are spiritually discerned, 1 Cor. 2. 14. Rom. 8. 7, 9. 2d, Because all that the natural Man doth, is

is Sin, and cannot in any wise please God, because, his Works are not of Faith, nor to the Glory of God, as the Law requires, Rom, 14. 23. Heb. 11. 6. Titus 1. 15. Rom. 3. 10, 11, 12, Psalm 14. 3. Rom, 8. 8. 3d, Because a Man hath no Good in himself, whereby he may be differenced from the most flagitious, nor any good Thing which he hath not received; 1 Cor. 4. 7. 4th, Because Conversation, Grace, and Salvation, are not of him that runneth or willeth, but of God that sheweth Mercy, 'and whom he will he hardneth;' Rom. 9. 15, 16, 18. Rom. 11. 7, 8. Matth. 11. 21, 22, 25. 5th, Because the Conversion of a natural Man, is the quickning of one dead; Eph. 2. 5. Col. 2. 13. It is a Regeneration, or bearing again John 3. 5, 6. It is the creating of a new Heart; Psalm. 51. 10. It is the taking away the Heart of Stone, and the giving of a Heart of Flesh; Ezek. 11. 19. Ezek. 36. 25. And therefore as God raised Christ from the dead, so also he raised us from the Grave of Sin, by his own proper Power: 1 Cor 6. 15. And 6th, Because God converts and calls Men, not by Works of Righteousness, which they have done; Titus 3. 4, 5, 6. but according to his own Purpose and Grace which is given us in Christ Jesus; 2 Tim. 1. 9.

Quest. II. "Doth a regenerate Man, after his "Conversion, perfectly and only will that which "is good?"

No; Gal. 5. 17. Rom. 7. 15, 18, 19, 21. 23.

Well then, do not the Puritans, (I do not mean the old Non conformists) Antinomians, Anabaptists, and many Quakers err, who maintain, That all the Saints of God are free from every Spot and Blemish of Sin?

Yes.

Yes.

Do not likewise some of the Popish Church, and Socinians err, who maintain, That some Christians, that are more advanced, may come that Length, to be without any Spot, Blemish, and Act of Sin; Nay, that some have really win that Length?

Yes.

By what Reasons are they confuted?

1st, Because in many Things we offend all, Jam. 3. 2, 2d, Because Christ commands us to seek daily Remission of Sins; Matth. 6. 12. Luke 11. 4. 3d, Because there is not one just Man upon the Earth, who doth not sin; 1 Kings 8. 46. Eccles. 7. 20. 4th, Because there is a continual War between the Flesh and the Spirit; so that they (namely the Regenerate) are not able to do that which they are willing, and ought to do; Gal. 5. 17. 5th, Because the Regenerate are not able to fulfil the first Command, namely, to love God with all their Heart, with all their Soul; Matth. 22. 37, 38. For we know here but in Part, and therefore we love but in Part; 1 Cor. 13. 9. Neither are the Saints free of all those inordinate Motions of Concupiscence, forbidden in the tenth Command, as is evident from Gal. 5. 17. and from the Experience of Paul, and of all the other Saints. 6th, Because if we say we have no Sin, we deceive ourselves, and the Truth is not in us; 1 John 1. 8, 9, But when that same Apostle says, Whosoever is born of God, doth not commit Sin, for his Seed remains in him, and he cannot sin, because he is born of God, he must mean in the first Text, of Sin dwelling in the best of Saints here-away; and therefore he expresses it by *Hamartian Echein, peccatum habere,* which signifies,

fies, to have sin. In the second Text, he means of Sin, not only indwelling, but reigning in us, and made a Trade of, and gone about with the full and hearty consent of the Will, and is expressed by the Words *Hamaritan poiein*, to work Sin, and to make a Trade of it, as Men do in any Employment they take Delight in. 7th, We see it from the grievous Falls of the most eminent Saints; as Noah, Lot, Abraham, Jacob, David, Solomon, Asa, Jehoshaphat, and the Disciples of Christ.

CHAP. X.

Of EFFECTUAL CALLING.

Question I.

" ARE all those whom God hath predestinated " to Life, and those only, in his appointed " and accepted Time, effectually called by his " Word and Spirit, out of the Estate of Sin and " Death, in which they are by Nature to Grace and " Salvation, through Jesus Christ?"

Yes; Rom. 8. 30. Rom. 11. 7. Eph. 1. 10, 11. 2 Thes. 2. 13, 14. Rom. 8. 2. Eph. 2. 1, 2, 3, 4, 5. 2 Cor. 3. 3, 6.

Well then do not the Papists, Arminians, and Lutherans err, who maintain, That Men not elected, are sometimes effectually called?

Yes.

By what Reasons are they confuted?

1st, Because Faith belongs to the Elect only; Titus 1. 1. 2d, Because whom he did predestinate, those only, and no other hath he called; Rom. 8. 30. 3d, Because though many hear the

the Gospel, yet none believe, but such as are ordained from everlasting Life; Acts 13. 48. 4th, Because the Apostle testifies, that the Elect have obtained it, and the rest were blinded; Rom. 11. 7. 5th, Because Christ manifested his Father's Name, to those only whom he chused out of the World, and gave to him; John 17. 6.

Quest. II. "Doth God, whom he effectually calls, "enlighten their Minds spiritually, and savingly, "to understand the Things of God?"

Yes; Acts 26. 18. 1 Cor. 2. 10, 12. Eph. 1. 17, 18.

Well then, do not the Arminians err, who maintain, That no supernatural Light infused into the intellective Faculty, and thereby elevating it, is requisite to the saving Understanding of these Things, which are needful (in the Scripture) to be believed, done and hoped for?

Yes.

By what Reasons are they confuted?

1st, Because the natural Man receiveth not the Things of the Spirit of God; for they are Foolishness unto him, neither can he know them, because they are spiritually discerned; 1 Cor. 2. 14. 2d, Because the carnal Mind is Enmity against God, for it is not subject to the Law of God, neither can it be; Rom. 8. 7. 3d, Because all unregenerate Men are Darkness, Eph. 5. 8. And Darkness cannot comprehend the Light; John 1. 5. 4th, Because Christ says, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these Tings from the wise and prudent, and hast revealed them to Babes; Matth. 11. 25.

Quest. III. "Doth God take away from them, "whom he effectually calls, the Heart of Stone, and "give

" give unto them an Heart of Fleſh, renewing their " Wills, and by his almighty Power, determining " them to that which is good, and effectually draw- " ing them to Jeſus Chriſt?"

Yes; Ezek. 36. 26. Ezek. 11. 19. Phil. 2. 13. Ezek. 36. 27.

Well then, do not the Arminians err, who maintain, That the Will of Man, when he is regenerate, is not renewed, nor furniſhed with any new and ſpiritual Qualities?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe Moſes ſays, God ſhall circumciſe thy Heart, and the Heart of thy Seed, to love the Lord thy God with all thine Heart, and with all thy Soul, that thou mayeſt live; Deut. 30. 6. 2d, Becauſe the Lord ſays, A new Heart alſo will I give you, and a new Spirit will I put within you, and will take away the ſtony Heart out of your Fleſh, and I will give you an Heart of Fleſh: And I will put my Spirit within you; and cauſe you to walk in my Statutes, and cauſe you to keep my Judgments and do them; Ezek. 36. 26, 27. 3d, Becauſe it is God that worketh in us both to will and to do, according to his own good Pleaſure; Phil. 2. 13. 4th, Becauſe all the Faculties of the Soul are renewed; 2 Cor. 5. 17. If any Man be in Chriſt, he is a new Creature; old Things are paſt away, behold all Things are become new.

Do not likewiſe the Arminians err, who maintain. That when the Grace of God begins to make an infall upon the Heart, in order to a Man's Converſation, it is indifferent, and may be reſiſted and withſtood; ſo that a Man be converted, or not converted by it?

Yes.

Yes.

By what Reasons are they confuted?

1st, Because, if this Doctrine were true, a Man's Conversation would be of him that runneth, and of him that willeth, but not of God, that sheweth Mercy; which is contrary to the Apostle; Rom. 9. 15, 16, 2d, Because by this Way, it should not be God that worketh in us both to will and to do; Phil. 2. 13. 3d, Because by this Way, a Man himself should make the difference, and God should not make one Man differ from another, which is contrary to the Apostle; 1 Cor. 4. 7. 4th, Because if so, a Man might glory, that he had in himself, what he had not received; which contradicts, 1 Cor. 4. 7. 5th, Because it is God that draws a Man before he comes to Christ; John 6. 44. 6th, Because Conversation is a new Creation; 2 Cor. 5. 17. 7th, Because it is a Resurrection from the Dead; Eph. 2. 5. 8th, Because Conversion is no less than to be born over again; John 3. 3.

Quest. IV. "Is this effectual Call of God's free "and special Grace alone, and not from any Thing "at all foreseen in Man?"

Yes; Tim. 2, 9. Tit. 3. 4, 5. Eph. 2. 4, 5, 8, 9.

Well then, do not the Papists and Arminians err, who maintain, That an unregenerate Man, may, by the Strength of Nature and his Free-will, do some good Works: Nay, oftentimes hath actually done such good Works, as may prepare him, and dispose him for the receiving of the Grace of God?

Yes.

By what Reasons are they confuted?

1st, Because an evil Tree cannot bring forth good Fruit; Matth. 7. 17. 2d, Because the carnal

nal Mind is Enmity againſt God: For it is not ſubject to the Law of God, neither indeed can it be; Rom. 8. 7. 3d, Becauſe we have nothing in ourſelves, which we have not received, whereby we may differ from others; 1 Cor. 4. 7. 4th, Becauſe whatever is not of Faith is Sin; Rom. 14. 23. Heb. 11. 6. 5th, Becauſe we are not able of ourſelves to think a good Thought, but all our Sufficiency is of God; 2 Cor. 3. 5. 6th, Becauſe before Converſation we were dead in Treſpaſſes and Sins; Eph. 2. 2, 5. 7th, Becauſe not by works of Righteouſneſs which we have done, but according to his Mercy he ſaved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt; Tit. 3, 5. 8th, Becauſe we were ſometimes, that is before Converſion, Darkneſs; Eph. 5, 8. 9th, Becauſe Chriſt ſays, without me, ye can do nothing; John 15. 5.

Queſt. V. "Is a Man in effectual Calling only "paſſive, until being quickned and renewed by the "Holy Ghoſt, he is thereby enabled to anſwer this "Call, and to embrace the Grace offered and con-"veyed in it?"

Yes; 1 Cor. 2. 14. Rom. 8. 7. Eph. 2. 5. John 6. 37. John 5. 25. Ezek. 36. 27.

Well then, do not the Papiſts and Arminians err, who maintain, That a Man in his Converſion is not paſſive, but active?

Yes.

By what Reaſons are they confuted?

Before I do this, it is to be obſerved, that when I ſay a Man is paſſive, in his Converſion, I do not think he is phyſically paſſive, as a Stock or a Stone, while an Artiſt is about to make a Statue of them: But morally, or rather ſpiritually; as a Man is ſpiritually dead, which is a true and

real Death, though he be naturally living. The first Reason by which they are confuted is this, because we are dead in Trespasses and Sins; Eph. 2. 1. 2d, Because we are the Servants of Sin, until we be made free Men by the Son of God; John 8. 34, 36. 3d, Because we are, by Nature, under the power of Satan and of Darkness; Acts 26. 18. Col. 1. 13. 2 Tim. 2. 26. 4th, Because it is God that worketh in us both to will and to do, of his own good Pleasure; Phil. 2. 13. 5th, Because the Flesh lusteth against the Spirit; Gal. 5. 17. 6th, Because the Scriptures ascribe that whole Work to God, and no Part of it to Man, Eph. 2. 8. 9.

Quest. VI. "Are Elect Infants, dying in Infancy, regenerated and saved by Christ through the "Spirit, who worketh when and where he pleaseth?"

Yes; Luke 18. 15, 16. Acts 2. 38, 39. John 3. 5. 1 John 5. 12.

Well then, do not the Anabaptists err, who maintain, That no Infants are regenerated?

Yes.

By what Reasons are they confuted?

1st, Because John the Baptist was filled with the Holy Ghost, even from his Mother's Womb; Luke 1. 15. 2d, Because the Prophet Jeremiah was sanctified from his Mother's Womb; Jer. 1. 5. 3d, Because the Promise is made to believing Parents and to their Children conjunctly; Gen. 17. 7. Acts 2. 39. 4th, Because of such, says Christ, is the Kingdom of Heaven; Matth. 19, 14. 5th, Because the Apostle calls Children, which are descended but of one Parent, in Covenant with God, holy; 1 Cor. 7. 14. 6th, Because God hath promised in the second Command,

mand, 'That he will ſhew Mercy unto Thou-
'ſands, that are deſcended of believing Parents.'
Exod. 20. 6.

Queſt. VII. "Can any not elected, altho' call-
"ed by the Miniſtry of the Word, and having ſome
"common Operations of the Spirit, truly come to
"Chriſt, and ſo be ſaved?"

No; Matth. 22. 14. Matth. 7. 22. Matth. 13. 20, 21. Heb. 6. 4, 5. John 6. 64, 65, 66. John 8. 24.

Well then, do not the Arminians err, who maintain, That there is ſufficient Grace given to all Men for their Converſation, to whom the Goſpel is preached?

Yes.

Do not likewiſe the Quakers err, who maintain, That every Man hath ſo much Grace given of God, as, if he would improve it, would bring him to Heaven?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe Chriſt ſays to his Diſciples, To you it is given, to know the Myſteries of the Kingdom of Heaven, but to them it is not given; Matth. 13. 11. 2d, Becauſe it is ſaid of the Jews, they could not believe, becauſe God had blinded their Eyes and hardened their Hearts; John 12. 39, 40, 3d, Becauſe Chriſt ſaid to his Diſciples, there are ſome of you that do not believe: Therefore ſaid I unto you, that no Man can come unto me, except it were given unto him of my Father; John 6. 64, 65. 4th, Becauſe the Prophet Iſaiah complains, 'Who hath be-
'lieved our Report, and to whom is the Arm of
'the Lord revealed?' Chap. 53. 1. 5th, Becauſe many are called, but few are choſen; Matth. 22.

14. 6th, Because Men in Nature do not discern, neither can they know the Things of the Spirit of God; 1 Cor. 2. 14. 7th, Because the most Part of the World are buried in gross Darkness, and have their Understanding darkned, and are alienated from the Life of God, through the Ignorance that is in them, because of the Blindness of their Hearts; Eph. 3. 18.

CHAP. XI.

Of JUSTIFICATION.

QUESTION. I.

"DOTH God freely justify those whom he "effectually calleth, not by infusing Righ-"teousness unto them, but by pardoning their Sins, "and by accounting, and accepting their Persons "as righteous, not for any Thing wrought in them "or done by them, but for Christ's sake alone?"

Yes; Rom. 9. 30. Rom. 3. 24.

Well then, do not the Papists, Socinians and Quakers err, who maintain, That the Righteousness, whereby we are justified before God, is not without us, but within us, and inherent?

Yes.

By what Reasons are they confuted?

1st, Because if inherent Righteousness did justify us, then good Works would justify us, but the Scripture denies that; Rom. 3. 20. 'Therefore, '(says the Text) by the Deeds of the Law, shall 'no Flesh be justified in his Sight:' And ver. 28. therefore we conclude, that a Man is justified by Faith without the Deeds of the Law. See Rom. 4. 6. Gal. 2. 16. Eph. 2. 8, 9. Tit. 3. 5. In all which

which Places, Works are secluded expresly from our Justification. 2d, Because the Righteousness whereby we are justified, is not our proper own; 2 Cor. 5. 21. For he (viz. God) hath made him, to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him Phil. 3. 8, 9. And be found in him, not having my own Righteousness, which is of the Law, but that which is thro' the Faith of Christ, the Righteousness which is of God by Faith. 3d, Because we are not justified by the Law; Acts 13. 38, 39. 4th, Because our Justification is given to us freely; Rom. 4. 4, 5. Rom. 11. 6. 5th, Because our inherent Righteousness is imperfect, 1 Kings 8. 46. For this Scripture says, there is no Man that sinneth not. See that parallel Place, 1 John 18. where it is said, 'If we say we have no Sin, 'we deceive ourselves, and the Truth is not in us.' 6th, Because if we were justified by inherent Righteousness, we would have Matter to boast of which is contrary to Paul's Doctrine, Eph. 2. 9. Not of Works, lest any Man should boast. 7th, Because the Righteousness of a Christian Man, is the justifying of the ungodly; Rom. 4. 5.

Quest. II. "Doth God justify Men by imputing "Faith itself, the Act of believing, or any other "Evangelical Obedience to them; as their Righ- "teousness?"

No; Rom. 4. 5, 6, 7, 8. 2 Cor. 5, 19, 21. Rom. 3. 22, 24, 25, 27, 28. Tit. 3. 5, 7. Eph. 1. 7. Jer. 23. 6. 1 Cor. 1. 30, 31, Rom. 5. 17, 18, 19.

Well then, do not the Arminians err, who maintain, That Faith itself, and the Act of believing, is imputed to us for Righteousness?

Yes.

By what Reasons are they confuted?

1st, Because Faith is that by which we receive Righteousness; Acts 26. 18. Therefore if it be that by which we receive Righteousness, it cannot be Righteousness itself: because that which is received, is far different, and another Thing from that, whereby we receive it. 2d, Because we are not justified by inherent Righteousness, as is proven evidently against the Papists in the last foregoing Question; all which Reasons do clearly evince, that we are not justified by the Imputation of Faith itself, or by the Act of believing, as our Righteousness.

Quest. III. "Is Faith, which is the alone In-"strument of Justification, alone in the Person jus-"tified?"

No.

"Is it ever accompanied with all other saving "Graces; and is no dead Faith, but worketh by "Love?"

Yes; James 2. 17, 22, 26. Gal. 5. 6.

Well then, do not the Papists err, who maintain, That justifying Faith may be truly and really separated from Love, saving Hope, and all the rest of the Christian Virtues?

Yes.

By what Reasons are they confuted?

1st, Because as the Body without the Spirit is dead, so Faith without Works is dead also; Jam. 2. 26. 2d, Because Faith worketh by Love; Gal. 5, 6. that is, by shewing forth the Works of Love in us, towards God and our Neighbour. 3d, Because Faith purifies the Heart; Acts 15. 9. 4th, Because he that hath Faith is in Christ: but he that is in Christ bringeth forth much Fruit; John 15. 5. 5th, Because those who have Faith, are buried with Christ, and walk in Newness

Newness of Life; Rom. 6. 4. that is, in Holiness and Purity, which accompany Faith. 6th, Because he that saith, I know God, and keepeth not his Commandments, is a Liar, and the Truth is not in him; 1 John 2. 4.

Quest. IV. "Did Christ by his Obedience and "Death, fully discharge the Debt of all those who "are thus justified, and did he make a proper, real, "and full Satisfaction to the Father's Justice in "their Behalf?"

Yes; Rom. 5. 8, 9. 1 Tim. 2. 5, 6. Dan. 9. 24, 26. Heb. 10. 10, 14. Isa. 53. 4, 5, 6, 10, 11, 12.

Well then, do not the Papists err, who maintain, That Christ hath not made a full Satisfaction to Divine Justice, for the Sins of those who are justified: And that human Satisfactions do, in part, satisfy the Justice of God for Sin?

Yes.

Do not likewise the Socinians err, who deny, All true and proper Satisfaction to Christ's Sufferings?

Yes.

By what Reasons are they confuted?

1st, Because the Prophet says, He hath born our Griefs, and carried our Sorrows, was wounded for our Transgressions, was bruised for our Iniquities; Isa. 53. 4, 5. 2d, Because by one Offering, he hath perfected for ever them that are sanctified; Heb. 10. 14. 3d, Because human Satisfactions being finite, can never satisfy in part, or in whole, the infinite justice of God, for the Punishment of Sin; Job 35. 6. 4th, Because he hath blotted out the Hand-writing of Ordinances,

nances which was against us, which was contrary to us, and took it out of the Way, nailing it to his Cross; Col. 2. 14. 5th, Because, there is nothing more frequent in Scripture, than that Christ was a 'Propitiation for our Sins;' Rom. 3. 25. 6th, Because Christ says, I lay down my Life for my Sheep, and no Man taketh it from me, but I lay it down of myself; John 10. 15, 18. 7th, Because the Son of Man came to give his Life a Ransom for many; Matth. 20. 28. 1 Tim. 2. 6. Eph. 5. 2. Gal. 3. 13. Rev. 5. 9. 1 John 2. 2.

Quest. V. "Are the Elect justified, until the "Holy Spirit, in due Time, actually apply Christ "to them?"

No; Col. 1. 21, 22. Tit. 3. 4, 5, 6, 7.

Well then, do not the Antinomians err, who maintain, That the Elect are justified from Eternity, or when the Price of Redemption was payed?

Yes.

By what Reasons are they confuted?

1st, Because all that are justified, have been Strangers and Enemies to God, and Children of Wrath; Eph. 2. 3. Col. 1. 21. Tit. 3. 3. 1 Cor. 6. 10, 11. 2d, Because none are justified, until they believe in Christ; Gal. 2. 16. Knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ.

Quest. VI. "Can those who are justified, by Rea-"son of their Sins, fall under God's Fatherly Dis-"pleasure, and not having the Light of his Counte-"nance restored unto them, until they humble them-"selves,

" selves, confess their Sins, beg Pardon, and renew " their Faith and Repentance? "

Yes; Psalm 89. 31, 32, 33. Psalm 32, 5. Psalm 51. 7, 8, 9, 10, 11, 12. Matth. 26. 75. 1 Cor. 11. 30, 32.

Well then, do not the Antinomians err, who maintain, That God's Love and Favour towards those that are once justified, cannot consist with his Anger and Chastisement towards them?

Yes.

By what Reasons are they confuted?

1st, Because Christ says, as many as I love, I rebuke and chasten; Rev. 3. 19. 2d, Because David was chastened for his Adultery and Murder; 2 Sam. 12. 10. 3d, Because the Lord says, If my Children forsake my Law, and walk not in my Judgments, then will I visit their Transgressions with the Rod, and their Iniquity with Stripes; Psalm 89. 30, 31. 4th, Because God was provoked with the Sins of the Corinthians, for which he punished them; 1 Cor. 10. 22. and 11. 30.

Quest. VII. " Is the Justification of Believers, " under the Old Testament, one and the same in " all Respects with the Justification of Believers, " under the New Testament? "

Yes; Gal. 3. 9, 13, 14. Rom. 4. 22, 23. Heb. 13. 8.

Well then, do not the Socinians err, who maintain, That the Manner of Justification is not one and the same, under both the Testaments?

Yes.

By what Reasons are they confuted?

1st, Because Abraham was justified by Faith in Christ; Gen. 15. 6. And he believed in the Lord, and it was counted to him for Righteousness.

neſs. That is, God of his mere Grace, held him righteous and juſtified, that had no Righteouſneſs in himſelf, whereby to ſubſiſt and ſtand before his Juſtice Seat, and that through Faith in his Promiſes, and in the promiſed Mediator. 2d, Becauſe Iſaiah teacheth, that both himſelf and other Believers were juſtified by the Knowledge of Chriſt, Chap. 53. 11. 3d, Becauſe the Holy Ghoſt expreſly teſtifies, that Chriſt died for the Believers under the Old Teſtament, Heb. 9. 15. 4th, Becauſe the Juſtification of believing Jews under the Old Teſtament, and Believers under the New, are compared between themſelves as equal; Acts 15. 11.

CHAP. XII.

Of ADOPTION.

Question I.

"ARE thoſe who are taken into the Number, "and enjoy the Liberties and Privileges of "the Children of God, and have his Name put "upon them, and receive the Spirit of Adoption, "are they (I ſay) ever caſt off?"

No.

"Are they ſealed to the Day of Redemption, "and inherit the Promiſes, as Heirs of everlaſting "Salvation?"

Yes; Lam. 3. 3. Eph. 4. 30. 1 Pet. 1. 5.

Well then, do not the Lutherans err, who maintain, That the Children of God, ſome of them, may be caſt off for a Time totally, though not finally;

Yes.

Do

Do not likewiſe the Arminians, Quakers and Socinians err, who maintain, That thoſe who have received the Grace of Adoption, may be caſt off totally and finally?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe all the Children of God are kept through Faith unto Salvation; 1 Pet. 1. 5. 2d, Becauſe Chriſt hath prayed for the Perſeverance of all Believers; John 17. 20. John 11. 26. And all thoſe that are adopted, are the Children of God by Faith; Gal. 3. 26. 3d, Becauſe no Man that is born again, as are all the Children of God, doth ſin, that is, he ſuffers not Sin to reign over him, for his Seed remaineth in him; that is God's Seed, whereby he is born again, namely the Word of God; 1 Pet. 1. 23. John 3. 5, 6. 'remaineth in him,' that is, doth not totally periſh, but abideth thence forward, working the Fruits of Renegeration once begun in them; Phil. 1. 6. See 1 John. 3. 9. 4th, Becauſe all the Children of God requeſt the Father by the Son, that he may grant them Perſeverance to Salvation; Matth 6. 13. which Perſeverance is moſt needful to them for that End, Matth. 24. 13. But Believers, when they ſeek Things needful to Salvation, in the Name of Chriſt, according to his Promiſe, are always heard, John 14. 13, 14. John 16. 23. 5th Becauſe, the Gifts and Calling of God are without Repentance; Rom. 11. 29. 6th, Becauſe all thoſe who are juſtified are glorified; Rom. 8. 30. But thoſe who are adopted are endued with Faith, and are juſtified; Gal. 3. 26. 7th, Becauſe Chriſt keepeth all his adopted ones, that none can pluck them out of his Hand, or his Father's Hand; John 1. 27, 28, 29.

29. 8th, Because Perseverance is a Gift promised by God to all the Elect, in the Covenant of Grace; Ezek. 36. 26, 27, 28. Ezek. 11. 19, 20. Jer. 31. 31, 32, 33. 9th Because justifying Grace is a Well of Water, springing up into everlasting Life in every Man to whom it is given, John 4. 14. And the Saints are like unto Trees, planted by the Rivers of Waters, which bring forth their Fruit in due Season; Psalm 1. 3.

CHAP. XIII.

Of SANCTIFICATION.

Question I.

"ARE they who are effectually called, and "regenerated, having a new Spirit created "in them further sanctified, really and personally, "through the Virtue of Christ's Death, and Resur- "rection, by his Word and Spirit dwelling in them?"

Yes; 1 Cor. 6. 11. Acts 20. 32, Phil. 3. 10. Rom. 6. 5, 6. John 17. 17.

Well then, do not the Antinomians err, who maintain, That those who are justified, are sanctified only, by the imputed Holiness of Christ; not by infusing inherent Holiness, or any spiritual Qualities into them, by the Help of which they are enabled to live holily?

Yes.

By what Reasons are they confuted?

1st, Because the Apostle says, Follow Peace and Holiness with all Men, without which no Man shall see God; Heb. 12. 14. 2d, Because the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, and Faith; Gal. 5. 22. 3d, Be-

cauſe they who are in Chriſt bring forth good Fruit, John 15. 5. 4th, Becauſe they who belong to Chriſt have crucified the Fleſh with the Affections and Luſts, Gal. 5. 24, 25. 5th, Becauſe the Apoſtle commands us to work out our Salvation with Fear and with Trembling, Phil. 2. 12. 6th, Becauſe we ought to purify our ſelves from all Filthineſs of the Fleſh and Spirit, perfecting Holineſs in the Fear of God, 2 Cor. 7. 1. 7th, Becauſe we ought to grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt, 2 Pet. 3. 18. 8th, Becauſe the Lord circumciſes the Hearts of the Elect, that they may love the Lord their God, and taketh away the Heart of Stone, Deut. 30. 6. Ezek. 36. 26, 27.

Queſt. II. "Is Sanctification imperfect in this "Life, there being ſome Remnants of Corrup-"tion abiding in every Part?"

Yes; 1 John 1. 10. Rom. 7. 18, 23. Pſalm 3. 12.

Well then, do not the Antinomians, and many of the Quakers err, who maintain, That thoſe who are juſtified, are perfectly ſanctified?

Yes.

Do not likewiſe the Papiſts, Socinians, and Anabaptiſts err, who maintain the ſame, but differ in the Manner?

Yes.

By what Reaſons are they confuted?

But firſt conſider, that the Antinomians defend, That the moſt perfect Holineſs of Chriſt is imputed to us, and is made ours, there being no inherent Holineſs in us, nor required of us.

But the Papiſts, Socinians, Quakers, and Anabaptiſts affirm, and maintain a perfect inherent Holineſs in this Life.

They are confuted.

1ſt, Becauſe there is no Man that ſinneth not, 1 Kings 8. 46, 2d, Becauſe if we ſay we have no Sin, we deceive ourſelves, and the Truth is not in us, 1 John 1. 8. 3d, Becauſe in many Things, we offend all, Jam. 3. 2. 4th, Becauſe there is not a juſt Man upon the Earth that doth Good and ſinneth not, Eccl. 7. 20. 5th, Becauſe we are all as an unclean Thing, and all our Righteouſneſſes are as filthy Rags, Iſa. 64. 6. 6th, Becauſe the Pſalmiſt prayeth, that God would not enter into Judgment with him, for in thy Sight (ſays he) ſhall no Man be juſtified, Pſalm 143. 2. 7th, Becauſe no Man can ſay, I have made my Heart clean, I am pure from my Sin, Prov. 20. 9. 8th, Becauſe the Apoſtle complains heavily concerning indwelling Sin, Rom. 7. 18, 23. 9th, Becauſe the Saints are obliged to ſeek Pardon of Sin every Day, Matth. 6. 12. 10th, Becauſe the Lord ſays, He that is Holy, let him be holy ſtill, Rev 22. 11.

CHAP. XIV.

Of SAVING FAITH.

QUESTION I.

"IS the Grace of Faith, whereby the Elect are "enabled to believe, to the ſaving of their Souls, "the Work of the Spirit of Chriſt in their Hearts?"

Yes; Heb. 10. 39. 1 Cor. 4. 13. Eph. 1. 17, 18, 19.

Well then, do not the Pelagians err, who maintain, Faith to be a Thing natural; who attribute

tribute the Being thereof to ourſelves, and to the Strength of our corrupt Nature?

Yes.

Do not likewiſe the Arminians err, Who though they grant Faith to be the Gift of God, yet they deny Faith to be given according to the preciſe Will of God, for the ſaving of ſome Men?

Yes.

By what Reaſons are they confuted?

1ſt, I confute the Pelagians, for Chriſt ſays, No Man can come to me (that is, believe) unleſs the Father that hath ſent me draw him, John 6. 44. 2d, Becauſe the Apoſtle ſays, For unto you it is given, in the Behalf of Chriſt, not only to believe in him, but alſo to ſuffer for his Sake; Phil. 1. 29. 3th, Becauſe that which is natural, is proper to all, but all Men have not Faith; 2 Theſſ. 3. 2. 4th, Becauſe Faith is reckoned up among the Fruits of the Spirit, Gal. 5. 22. 5th, Becauſe the very Deſire itſelf of believing is from God, and not from ourſelves, Phil. 2. 13. 6th, Becauſe Chriſt is the Author and Finiſher of our Faith, Heb. 12. 2.

By what Reaſons do you confute the Arminians?

1ſt, Becauſe Faith is given to the Elect only, and to ſuch as are ordained to Life eternal, Tit. 1. 1. Acts 13 48. 2d, Becauſe he that believes, ſhall be ſaved, Mark 16. 16. John 3. 15, 16, 18, 36. 3d, Becauſe God wills preciſely the glorifying of all thoſe whom he juſtifies, Rom. 8. 30. But they who have Faith are juſtified, Rom. 5. 1. 4th, Becauſe God wills preciſely the glorifying of all thoſe, whom he inwardly and efficaciouſly calleth, Rom. 8. 30. But all that

believe in him, are powerfully called, 2 Theſſ. 2. 13, 14. 5th, Becauſe all the Children of God are Heirs of God, and Joint-heirs with Chriſt, Rom. 8. 17. But how many ſoever believe in his Name, to them he gave Power to become the Sons of God, John 1. 12.

Queſt. II. "Is Faith the Fruit of Chriſt's Pur-"chaſe?"

Yes; Tit. 3. 5, 6. Tit. 2. 14. Ezek. 36. 25, 26.

Well then, do not the Arminians err, who deny, Faith and other ſaving Graces to be Chriſt's Purchaſe, or the Fruits of his Death?

Yes.

Do not likewiſe others of the ſame Kind err, Who granting the Gift of believing, not to flow from Man's Free-will, or from any ſufficient Grace beſtowed upon all, maintain, That it flows from God's ſovereign Good-will, thinking fit to beſtow that Gift upon ſome whom he hath elected, and not upon others, without Reſpect to the Merits of Chriſt's Death?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe if this be all that Chriſt hath purchaſed by his Death, that God might ſave fallen Man, upon Condition he believe; then Chriſt might attain his End in dying, and yet not one Soul be ſaved by his Death. 2d, Becauſe it makes Chriſt a Titular Saviour only, purchaſing Salvation to all, without any full and certain Intention of applying it to any. 3d, Becauſe it is promiſed to Chriſt the Mediator, as a ſatisfaction to him for his ſufferings, that not only many, through Faith in him, ſhall be juſtified, but that certainly, he ſhall ſee his Seed, and the Fruit of his

his Soul, Isa. 55. 10. 4th, Because the washing of Regeneration, and renewing of the Holy Ghost, under which all particular Graces may be comprehended, are said to be shed on us abundantly, through Jesus Christ, Tit. 3. 5, 6. 5th, Because the Lord hath promised to remove from us, the Heart of Stone, and to give us a new Heart; to cleanse us from all our Idols, and wash us with clean Water: But these Promises are in one Bundle with the Promises of his pardoning our Iniquity, and remembring our Sins no more, Ezek. 36. 25, 26. Jer. 31. 33, 34. 6th, Because Christ is made unto us Wisdom, Sanctification, and Redemption, no less than Righteousness, under which, Faith, and all saving Graces needful to the working out of our Salvation, are comprehended, 1 Cor. 1. 30, 31. 7th, Because we are said to be blessed with all spiritual Blessings in Christ Jesus, Eph. 1. 3. which by his Merit are communicated to us. And is not Faith and saving Grace to be accounted among the spiritual Blessings? 8th, Because it is not a mere Possibility of Redemption, but actual Redemption, that the Saints in Heaven praise and extol Christ for, Rev. 5. 9, 12. An Arminian cannot well sing a Part of this Song, while he thinks in his Heart, "He is "more beholden to the Lamb for his Redemption, than Cain and Judas."

Quest. III. "Doth a Christian, by Faith, believe "whatsoever is revealed in the Word, for the "Authority of God speaking therein?"

Yes; John 4. 42. 1 John 5. 10. Acts 24. 14. 1 Thess. 2. 13.

Well then, do not the Papists err, who Commend and extol implicit Faith, and who define Faith, rather by Ignorance than by Knowledge?

Yes.

By what Reasons are they confuted?

1st, Because Faith cometh by hearing, and hearing by the Word of God; and therefore there can be no Faith without Knowledge, Rom. 10. 17. 2d, Because all Believers are taught of God, Isa. 54. 13. John 6. 45. 3d, Because Christ says, This is Life eternal to know thee, the only true God, and Jesus Christ, whom thou hast sent, John 17. 3. 4th, Because the Prophet Isaiah says, 'By his Knowledge, shall my righteous Servant justify many,' Chap. 53. 11.

Quest. IV. "Are the principal Acts of Saving "Faith, accepting, receiving, and resting upon "Christ alone, for Justification, Sanctification, "and eternal Life, by Virtue of the Covenant of "Grace?"

Yes; John 1. 12. Acts 16. 31. Gal. 2. 20. Acts 15. 11.

Well then, do not the Papists err, who maintain, Faith to be nothing but a naked Assent to the Truth revealed in the Word; it being placed by them in the Understanding only.

Yes.

Do not likewise the Socinians err, who put no Difference between Faith and the Obedience of Works?

Yes.

By what Reasons are they confuted?

1st, Because to believe is to receive Christ, which is an Act of the Will, John 1. 12. 2d, Because Faith is the Substance of Things hoped for, the Evidence of Things not seen. Or Faith is a firm Ground, or a firm Confidence; that is which causeth to subsist, or stand firm, the Things which are promised by God in Christ, and

and which therefore are expected by Hope, which is not done only by an Assent to God's Promises in our Understanding, but also by trusting to the same in our Will. I say, Faith is a firm Ground of the Things which are hoped, and an Argument of Things not seen. Or a Conviction, in Greek, ELENGCHOS; for Faith respecting God's Revelation and Promise, convinceth and assureth the Heart of Man, more strongly of the Truth of a Thing, than any other Argument, brought from natural Reason, can do, Heb. 11. 1. 3d, Because we are justified before God by Faith, Rom. 5. 1. But we are not justified by a bare and naked Assent to the Truth; otherwise the Devils should be justified, Jam. 2. 19. Neither are we justified by the Socinian's Faith, which is every where condemned in Scripture, Rom. 3. 20, 28. Gal. 2. 16. Eph. 2. 8, 9. Phil. 3. 9. Tit. 3. 4, 5.

CHAP XV.

Of REPENTANCE.

QUESTION I.

"IS Repentance unto Life an evangelical Grace, "the Doctrine whereof is to be preached by "every Minister of the Gospel, as well as that of "Faith in Christ?"

Yes; Ezek. 12, 10. Acts 11. 18. Luke 24. 47. Mark 1. 15. Acts 20. 21.

Well then, do not the Antinomians err, who maintain, That Repentance is not an evangelical Grace, and that it ought not to be preached by any Minister of the Gospel, seeing it leads us

us away from Christ, and is many ways hurtful and dangerous to us?

Yes.

By what Reasons are they confuted?

1st, Because God hath promised in the Covenant of Grace, that he will pour out upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of grace and Supplication, which shall cause Christians under the Gospel to repent and mourn for their Sins; Zech. 12. 10. 2d, Because Repentance is numbered among the saving Graces, which shall be bestowed and conferred upon converts under the Gospel, and is sometimes put for the whole Conversation of a Man to God; Acts 11. 15, 16, 17, 18. 3d, Because the Ministers of the Gospel ought to instruct those with Meekness, who oppose themselves, if God peradventure will give them Repentance, to the acknowledging of the Truth; 2 Tim. 2. 25. 4th, Because 'Repentance from dead Works,' is among the Principles of the Doctrine of Christ; and is a Foundation which ought to be laid, before the Hearers of the Gospel can go on unto Perfection; I say, laid by the Ministers of the Gospel; Heb. 6. 1. 5th, Because Christ himself appointed Repentance, no less to be preached through the World, than Remission of Sins; Luke 27. 47. 6th, Because Christ and his Apostles preached Repentance, no less than Faith, Mark 1. 15. Matth. 3. 2. Nay, the whole Sum of the Gospel is placed in preaching Faith, and Repentance; Acts 20. 20, 21.

Quest. II. "Doth a Sinner (namely by Repen-
"tance) out of the Sight and Sense, not only of the
"Danger, but also of the Filthiness and Odiousness
"of his Sins, as contrary to the holy Nature, and
"righ-

" righteous Law of God, and upon the Apprehen-
" ſion of his Mercy in Chriſt to ſuch as are peni-
" tent, ſo grieve for, and hate his Sins, as to turn
" from them all unto God ?"

Yes; Ezek. 18. 30. Ezek. 36. 31. Iſaiah 30. 22. Jer. 31. 18, 19. Joel 2. 12, 13. Amos 5. 15. Pſalm 119. 6, 59, 106.

Well then, do not the Antinomians err, who maintain, We ought not by Repentance, to hate our Sins, to mourn for them, and turn from them to God, but only to believe, that Chriſt in our Stead and for us, hath repented ?

Yes.

By what Reaſons are they confuted ?

1ſt, Becauſe Repentance, being a turning from our Sins and evil Ways, and a turning to God; and Chriſt, being without Sin, could not be capable to repent in our Stead; 1 Kings 8. 35. Heb. 7. 26, 27. Joel 2. 12, 13. 2d, Becauſe they that repent, confeſs their Sins, and are grieved for them; Ezra 10. 1. Mark 14. 72. They hate their Sins; 2 Cor. 7. 11. They are aſhamed, and confounded for them; Jer. 31. 19. 3d, Becauſe Repentance is a Sorrow after a godly Manner, in the ſame very Perſons that repent, wrought by God, by the preaching of the Word; 2 Cor, 7. 9. Acts 11. 18. 4th, Becauſe Repentance is called, a renting of the Heart; Joel 1. 12. And they that repent, hate and loath themſelves for their Abominations; Ezek. 36. 31. They are aſhamed, and confounded; Jer. 31. 19. They are grieved and pricked in their Reins; Pſalm 73. 21. 5th, Becauſe God promiſing Repentance to the People of the Jews. being coverted to Chriſt, after their Backſliding, ſays, I will pour out upon the Houſe of David, and upon the Inhabitants of Jeruſalem, the

the Spirit of Grace and Supplication, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him as one mourneth for his only Son, Zech. 12 10. And ſhall be in Bitterneſs for him, as one that is in Bitterneſs for his firſt born. But is any Man ſo fooliſh as to affirm, That when a Man doth mourn for his firſt born, he believes only that another Man hath Mourned in his Stead? 6th, Becauſe Faith is one Thing, and Repentance ſpecially ſo called, is another Thing, Mark 1. 15. Acts 20. 21. Heb. 11. 6. In which Places, Faith and Repentance are numbered two diverſe Things. And it is evident likewiſe, That Faith is the Cauſe of Repentance; but nothing can be the Cauſe of itſelf.

Do not likewiſe the Papiſts err, who maintain, That we are not by Repentance converted from our Sins to God; which they only make an Enduement, or Quality, fitting and diſpoſing us for Converſion, and meriting it: which (ſay they) conſiſts in Heart Contrition, Mouth Confeſſion, Abſolution and Satisfaction. By the firſt, they have Heart Sorrow for Sin. By the ſecond, They confeſs their Sins to the Prieſt. By the third, (which can be no Part of Repentance, ſeeing it is not a Thing done by the Sinner) they are abſolved by the Prieſt from their Sins. By the fourth, they make Satisfaction for former Sins, in performing ſome good Work willingly undertaken, or enjoined by the Prieſt after Abſolution; as faſtings, chaſtiſing of their own Bodies, Pilgrimages, and hearing of many Maſſes?

Yes.

By what Reaſons are they confuted;

1ſt, Becauſe the Word of God aſſerts no meritorious

ritorious Work in us, to go before our Conversion. Not by Works of Righteousness which we have done, but according to his Mercy, he saved us, Titus 3. 4, 5, 6. 2d, Because the only Merit of Christ, is the meritorious Cause of our Conversion, Heb. 9. 14. 1 Cor. 6. 11. 3d, Because true Repentance is the infallible Antecedent, and Fore-runner of Life, 2 Cor. 7. 10. Acts 11. 18. And they who truly repent have all their Sins pardoned, Acts 2. 38. Acts 3. 19. Nay, Repentance is a Piece of the Exercise of the Life of Grace here, and worketh unto Life, and Salvation hereafter. But of no foregoing Disposition, or Qualification previous to Repentance, can these forecited Places of Scripture be understood. 4th, Because Repentance, and turning to God, are sometimes put for the same Thing: And the Prophets, while they study to excite and stir up the People to Repentance, they signify it by the Word *Conversion* and *turning to God;* Acts 11. 15, 16, 17, 18, 21. Joel 2. 12, 13. Ezek. 18. 31, 32. 5th, Because whatsoever goes before our Conversion to God, it cannot be of Faith, and therefore it must displease God; Rom. 8. 8. Rom. 14. 23 But true Repentance is of Faith, and God delighteth in it; Jer. 31. 18, 19, 20. 6th, Because in very many Places of Scripture, Repentance is described by a departing from Evil, and a turning to God; Isa. 1. 16, 17. Isa. 55. 7. Psalm 34. 14. Hos 6. 1. 7th, Because Heart Contrition, Mouth Confession, and Satisfaction for former Sins, which they call Penance, as they are explained by the Papists, may be found in hypocritical Repentance, as is evident from the Example of Judas and Ahab; Matth. 27. 4, 5, 6. 1 Kings 21. 27. There may be true evangeli-

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cal Repentance, without Confeſſion of the Mouth made to a Prieſt, and without Penance. If the Mouth and Heart confeſs to God only, it is ſufficient, unleſs there be a public Scandal committed againſt the Church of God. As for Abſolution, it can be no Part of Repentance, for it is not a Thing done by a Sinner, but (as I ſaid) conferred by the Prieſt.

Queſt. III. "Is Repentance to be reſted on, as "any Satisfaction for Sin, or Cauſe of the Pardon "thereof?"

No; Ezek. 36. 13, 32. Ezek. 16. 61, 62, 63.

Well then, do not the Papiſts err, who maintain, That Repentance is a Satisfaction for Sins, (viz. an imperfect Satisfaction) and that it deſerves the Mercy of God, and Pardon of Sin;

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe Chriſt did ſatisfy the Juſtice of God to the full: And it is Blood only that purgeth us from all Sin, Iſa. 53. 4, 5, 6, 8, 11. 1 John 1. 7. 2d, Becauſe to ſatisfy for Sin, is a Part of the Prieſtly Office of Chriſt, which cannot be communicated to any, Heb. 2. 17. compared with Heb. 7. 23, 24. 3d, Becauſe the Lord pardoneth our Sins, not for our ſake, but for his own ſake, Iſa. 43. 25. Ezek. 36. 25, 31, 32. 4th, Becauſe Pardon of Sin is an Act of the free Favour of God; Hoſ. 14. 2. Eph. 1. 7. But if it be of the free Favour of God, then it is no more of Works, and Repentance, as a Satisfaction for Sin; Rom. 11. 6.

Queſt. IV. "Is there any Sin ſo great that it "will bring Damnation upon thoſe who truly "repent?"

No;

No; Isa. 59. 7. Rom. 8. 1. Isa. 1. 16, 18.

Well then, do not the Novatians, Anabaptists, and Puritans called *Kathari* err, who maintain, That if any after Baptism, and Grace received, fall into grievous Sins, offend willingly, there is no Pardon remaining for them, even though they should repent?

Yes.

By what Reasons are they confuted;

1st, Because God, under the Law, appointed daily Sacrifices, even for Sins that were committed willingly, Numb. 28. 3. Lev. 6. 1. to the eight Verse. 2d, Because God in the Covenant of Grace hath promised, that he will not utterly take from them (with whom he is in Covenant) his loving Kindness; even though they have broken his Statutes, and not keeped his Commandments; Psalm 89. 30, 31, 32. 3d, Because God invites the Galatians and Corinthians, who were guilty of Apostacy, and of very many gross Scandals, to Repentance, from the Hope of Pardon, Gal. 3. 1. and 1. 6. and 4. 19. 1 Cor. 1. 11, 12. and 1 Cor. 5. 1, 2. 7, 8. 2 Cor. 12 21. 4th, Because the Apostle John says, even to such as have sinned willingly, after Baptism, and Grace received, If we truly repent and confess our Sins, God is faithful and just to forgive us our Sins, 1 John 1. 9. see 1 John 2. 12. 5th, Because David, after Murder and Adultery; and Peter, after denying of his Master, obtained Pardon when they repented, 2 Sam. 12. 13. John 21. 19. Therefore there remaineth Pardon to such as, after Baptism, and Grace received, have fallen, and repented.

Quest. V. "Is every Man bound to make pri-

" vate Confeſſion of his Sins to God, praying for " the Pardon thereof?"

Yes; Pſalm 51. 4, 5, 7, 9. Pſalm 32. 5, 6.

Well then, do not the Antinomians, Libertines and Anabaptiſts err, who maintain, That thoſe who are once juſtified, are not any more obliged to confeſs their Sins, to be grieved for them, or to repent of them?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe whoſoever doth call upon God the Father, in their Prayers, they ought to ſeek daily Remiſſion of Sin, Luke 11 2, 3, 4. 2d, Becauſe God doth commend the ſerious Confeſſion of Sins, and Grief for them, in juſtified Perſons, and delighteth therein, Jer. 31. 18, 19, 20, Luke 7. 44. Iſa. 66. 2. 3d, Becauſe Pardon of thoſe Sins, which juſtified Perſons ſhall confeſs, is promiſed, Prov. 28. 13. Pſalm 32. 5. 1 John 1. 9. 4th, Becauſe ſuch are declared bleſſed that mourn, Matth. 5. 4. 5th, Becauſe in whom the Spirit dwelleth, it worketh in them, being greatly weighted with the Burden of their Sins, a continual Groaning and Sorrow for the ſame; Rom. 7. 23, 24. Rom. 8. 26. 6th, Becauſe true Repentance, is a renewing of the Image of God loſt, at leaſt greatly defaced, by the committing of Sin, which in Sanctification is not perfected, but only begun, and doth daily increaſe through the Virtue of Chriſt's Death and Reſurrection; Eph. 4. 19, to 24. 7th, From the Example of juſtified Perſons, as David, Joſiah, Peter and others, who after Juſtification confeſſed their Sins, grieved for them, and begged Pardon, 2 Sam. 12. 13. Pſalm 51. 2 Kings 22. 19. Neh. 9. from the beginning, Mark 14. 72.

Queſt.

Queſt. VI. " Do thoſe who confeſs their Sins " privately to God, who pray for the Pardon " thereof, and forſake them, obtain Mercy ?"

Yes; Prov. 28. 13. 1 John 1. 9.

Well then, do not the Papiſts err, who maintain, That beſides Confeſſion of Sins made to God, and forſaking of them, an auricular Confeſſion, an Enumeration of all particular Sins committed after Baptiſm, muſt be made to our own proper Prieſt, as a neceſſary Means for obtaining Remiſſion of them.

Yes.

By what Reaſons are they confuted ?

1ſt, Becauſe the Pſalmiſt ſays, Who can underſtand his Errors, Pſalm 19. 29. and they being more than the Hairs of our Head, how can they be mumbled over to a Prieſt ? Pſalm 40. 12. 2d, Becauſe Chriſt gave an Abſolution, without an Enumeration of every Sin, Matth. 9. 2. Neither doth he demand an Enumeration of all our ſeveral Sins, though we be obliged to reckon, and rehearſe all that we are able to remember, Luke 7. 48. Luke 18. 13, 14. 3d, Becauſe there is no Command, or Example in Scripture, for any Man to whiſper, and round his Sins into the Ear of a Prieſt: And therefore, it not being of Faith, it is Sin, Rom. 14. 23. 4th, Becauſe whoſoever turneth from his Sin to God, and confeſſeth them, he findeth Mercy preſently, Ezek. 18. 21, 28. Prov. 28. 13.

Queſt. VII. " Ought he who ſcandalizeth his " Brother, or the Church of Chriſt, to be willing, " by a private, or public Confeſſion, and Sorrow " for his Sin, to declare his Repentance to thoſe " who are offended? "

Yes; James 5. 16. Luke 17. 3, 4. Josh. 7. 19. Psalm 51. throughout. 2 Cor. 2. 8.

Well then, do not the Novatians err, and others too, who maintain, That those, who have offended their Brother, or the Church of Christ, are not obliged to declare their Repentance to the Parties offended; and that those who are offended, ought not to require any such Thing, as private or public Confession and Acknowledgment, but presently they ought to be received, without doing any such Thing?

Yes.

Do not likewise some Church-men err, who connive, and wink, at the public Scandals, especially of the richer, and better Sort?

Yes.

And lastly, do not many in these Times err, who jear, and make a Mock at all public Confession of Sins.

Yes.

By what Reasons are they confuted?

1st, Because he that offendeth his Brother, ought to return to him, saying, I repent, Luke 17. 3, 4. 2d, Because Christ did even value so much a private Man's Offence, that he was not to be admitted to the Altar with his Gift, until he was reconciled to his Brother, Matth. 5. 23, 24. 3d, Because the incestuous Person was not received into the Communion of the Church of Corinth, before he had evidenced his Repentance, by satisfying the Church, 2 Cor. 2. 6. 4th, Because public Confession of Sin glorifies God; Josh. 7. 19. 5th, Because those who sin, must be rebuked before all, that others also may fear; 1 Tim. 5. 20.

Quest. VIII. "Are those, who are offended,

"bound

" bound to be reconciled to the offending Party, " by declaring his Repentance, and ought they " in Love to receive him ? "

Yes; 2 Cor. 2. 8.

Well then, do not the Novatians, and Anabaptists err, who maintain, That Professors of Religion, falling into public Scandal, especially in denying the Truth, in the Time of Persecution, are no more to be received into the Church, even though they repent ?

Yes.

By what Reasons are they confuted ?

1st, Because Christ says, If thy Brother trespass against thee, rebuke him; and if he repent, forgive him; and if he trespass against thee seven Times in a Day, and seven Times in a Day turn again to thee, saying, I repent, thou shalt forgive him, Luke 17. 3, 4. 2d, Because for a Heathen, and Publican (that is one casten out from the Communion of the Church) he only is so to be esteemed, who neglecteth to hear the Church, Mat. 18. 17. 3d, Because such as have offended the Church, after Submission to the Church's Censure, ought to be comforted; the Church ought to make their Love known to them; and receive them again into Communion, lest happily their Grief and Sorrow increasing, they be swallowed up, 2 Cor. 2. 7, 8. 4th, Because if a Man be overtaken in a Fault, they who are spiritual, ought to restore such an one in the Spirit of Meekness; considering themselves, least they also be tempted, Gal. 6. 1. 5th, Because if Men, repenting of their Faults committed against their Brethren, and fellow Christians, be not received into the Communion of the Church, both they and the Church are in Hazard, lest Satan, by his Devices, gain an Advantage of them, 2 Cor.

2. 10, 11. 6th, Becauſe Miriam, who for her Sedition againſt Moſes, was ſhut out from the Camp ſeven Days, was brought in again, Numb. 12. 15. So was the inceſtuous Perſon received into the Communion of the Church, 2 Cor. 2. 8.

CHAP. XVI.

Of GOOD WORKS.

QUESTION I.

"ARE good Works only ſuch as God hath "commanded in his holy Word, and not "ſuch as without the Warrant thereof, are de-"viſed by Men, out of blind Zeal, upon any "Pretence of good Intention?"

Yes; Micah 6. 8. Rom. 12. 2. Heb. 13. 21. Matth. 15. 9. with Sam. 15. 21, 22, 23. Iſa. 29. 13. 1 Pet. 1. 18. Rom. 10. 2.

Well then, do not the Papiſts err, who maintain, That not only ſuch Works are good, which are done according to the Will and Law of God, but others alſo, which are commanded by the public Authority of the Church, tho' over and above what the Law of God requires. And that thoſe alſo are good Works, which are done out of a good Intention, to advance God's Glory, or to perform Worſhip to him, tho' they be not commanded by God?

Yes.

Do not likewiſe the old and late Libertines err, who maintain, That the Difference between good Works, and evil, depends only upon the private and particular Opinion of every Man. For they think, that no Work ought to be called

led evil, but in so far, as he that doth it, thinks it evil?

Yes.

By what Reasons are they confuted?

1st, Because good Works are described by the Apostle to be such, as God before hath ordained, that we should walk in them; Eph. 2. 10. 2d, Because God expresly commands, that every Man must not do that which seems good in his own Eyes, but only such Works as he hath commanded, and must neither add thereto, nor diminish from it, Deut. 12. 8. 32. Josh. 1. 7. Prov. 30. 6. Rev. 22. 16. 3d, Because the Lord openly testifies that in vain they do worship him, teaching for Doctrines the Commandments of Men, not requiring that Will-worship which phantastic Men would give him, Isa. 1. 13. Matth. 15. 9. Micah 6. 6, 7, 8. Col. 2. 23. 4th, Because the Scribes and Pharisees are severally rebuked by Christ, that made the Commandments of God of no Effect, by their Traditions, Matth. 15. 6. And it is often mentioned in the Books of the Kings and Chronicles, as a Fault in the Kings of Judah, that the High-places were not taken away. And how severely were the Israelites punished, for their worshipping of the Golden-calf? Exod. 32. and for worshipping the Calves which Jeroboam set up at Dan and Bethel; all know, 1 Kings 12. 28. 5th, Because the Law of God is the perfect Rule and Square of good Works, To the Law, and to the Testimony, if they speak not according to this Word, it is, because there is no Light in them, Isa. 8. 20. 6th, Because without Faith it is impossible to please God, Heb. 11. 6. But Faith hath always a Respect to the Word of God.

Quest.

Queſt II. " Are good Works done in Obedience " to God's Commandments, the Fruits and Evi- " dences of a true and lively Faith?"

Yes; James 2. 18, 22.

Well then, do not the Antinomians and Libertines err, who deny, That Believers ought to make evident to themſelves and others, the Truth of their Juſtification by good Works, as Fruits of a true and lively Faith?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe Chriſt ſays, By their Fruits ye ſhall know them: for a good Tree bringeth forth good Fruit, Matth. 7. 16, 17, 18. 2d, Becauſe we are commanded, to make ſure our Calling and Election by good Works, as by the Fruits of Faith, 2 Pet. 1. 5, 6, 10, 11. 3d, Becauſe in Scripture there are delivered many undoubted and ſure Marks of Regeneration, taken from the Fruits of Faith and good Works, 1 John 1. 6, 7. and 2. 3, and 1 John 3. 9, 10, 14.

Queſt, III. " Is our Ability to do good Works, " wholly from the Spirit of Chriſt, and not at all " from ourſelves."

Yes.

And that we may be enabled thereunto, beſides the Graces already received, is there not required an actual Influence of the ſame holy Spirit, to work in us, both to will and to do, of his good Pleaſure?

Yes; John, 15. 4, 6. Ezek. 36. 26, 27. Phil. 2. 13. 2 Cor. 3. 5.

Well then, do not the Pelagians err, who maintain, That good Works done by the Strength of our Free-will, are conform to the Law of God, and worthy of the Kingdom of Heaven?

Yes.

Yes.

Do not, likewiſe the Papiſts err, who maintain, That good Works may be done by a mere general and common Influence from God?

Yes.

Do not, laſtly, the Arminians err, who maintain, That good Works flow only from God as a Moral Cauſe?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe Chriſt ſays, Ye can do nothing without me, John 15. 5. 2d, Becauſe of ourſelves we are not able to think a good Thought, 2 Cor. 3. 5. 3d, Becauſe it is God that worketh in us, both to will and to do, of his good Pleaſure, Phil. 2. 13.

Queſt. IV. " are they who are regenerated, to " grow negligent, as if they were not bound to per- " form any Duty, unleſs by ſpecial Motion of the " Spirit?"

No.

Ought they not to ſtir up diligently the Grace of God which is in them?

Yes; Phil. 2. 12. Heb. 6. 11, 12. 2 Pet. 1. 3, 5, 10. Iſa. 64. 7. 2 Tim. 1. 6. Acts 26. 6, 7. Jude, ver. 20, 21, 22.

Well then, do not the Quakers, Familiſts, and other giddy-headed Perſons err, who maintain, That Believers ought not to perform any Duty in Religion, unleſs the Spirit within move and excite them to thoſe Duties: And that we ought to forbear when this is wanting?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the Holy Ghoſt forbiddeth us to be ſlow in performing ſuch Duties: nay, commands

mands us to ſtir up the Gift which is in us, and uſe all Diligence to perform Duties commanded by himſelf; Phil. 2. 12. Jude ver. 20. 2d, Becauſe the Prophet confeſſeth that as the great Sin of the Lord's People, that there is none that calleth upon his Name, that ſtirreth up himſelf to take hold of him, Iſaiah 64. 7. 3d, Becauſe to neglect the worſhipping of God, is an evident Sign and Token of an Atheiſt, Pſal. 14. 4. Pſal. 53. 4. 4th, Becauſe the Lord hath threatened to pour out his Fury upon the Heathen that know him not, and upon the Families that call not on his Name, Jer. 10. 25. 5th, Becauſe the twelve Tribes which hoped to come to the Promiſe made to the Fathers, inſtantly ſerved God Day and Night, Acts 26, 6, 7, And the Apoſtles gave themſelves continually to Prayer, and to the Miniſtry of the Word, Acts 6. 4. 6th, Becauſe Chriſt himſelf who had always the Spirit, was very frequent in all thoſe Exerciſes and Duties, as all the Hiſtories of the four Evangliſts do teſtify. Thoſe fanatick Recuſants, either have the Spirit of God in them, or they want it. This laſt they will not grant. If then they have it, why do they refuſe to perform Duties of Religion more than our bleſſed Saviour did, when Opportunity and Occaſion did call him. They have the Spirit, but want the Impulſe. But contrariwiſe, this Impulſe is never wanting when there is a Call. But the Spirit's Call is never wanting when Opportunity is offered. 7th, Becauſe Chriſt will have the Goſpel preached to every Creature; Mark 16. 15. And hath commanded the Adminiſtration of the Lord's Supper, even to his ſecond coming; 1 Cor. 11. 26. And will have the Work of the Miniſtry to continue in his Church, for the perfecting of the

Saints

Saints, for the edifying of the Body of Christ, till we all come in the Unity of the Faith, &c. Eph. 4. 11, 12, 13. 8th, Because we are commanded to pray without ceasing; 1 Thess. 5. 17. That is upon all Opportunities, and in all our Necessities. 9th, Because we are commanded to trust in him at all Times; Psalm 62. 8. 10th, If we shall forbear outward Duties, as Prayer, and such like, then ought we to forbear inward Exercises, as Acts of Faith, Love, and Fear, till we be moved thereunto, which is most absurd, for we are commanded (as was cited) to trust in him always 11th, What Assurance can Men have, the next Hour, or to Morrow, more than in the present Time of the Spirit's Motion on their Souls: Or that they shall be thus at a greater Advantage by putting off the Duty, till they have some inward Motion and Impulse thereunto, than by waiting on the ordinary Call of the Word or of Providence?

Quest. V. "Are they who in their Obedience, "attain to the greatest Height, which is possible "in this Life, so far from being able to supererogate, and to do more than God requires, that "they fall short of much, which in Duty they are "bound to do?"

Yes; Luke 17. 10. Neh. 13. 22. Gal. 15. 17. Job 9. 2, 3.

Well then, do not the Papists err, who maintain, That a Man Regenerated cannot only fulfil the Law of God perfectly, but may do also more good than the Law of God requires of him? This is their mad Fancy of the Works of Supererogation.

Yes.

By what Reasons are they confuted?

1st, Because no Man living is able to fulfil the

the Law of God, Pſalm 143. 2. Iſa. 64. 6. 1 John 1. 8. Far leſs is any Man able to do more than the Law requires. 2d, Becauſe we are obliged to ſeek Remiſſion of Sins every Day; Matth. 6. 12. But to ſeek Pardon for Sin every Day, and to perform Works of Supererogation, are inconſiſtent together. 3d, Becauſe Chriſt ſays, When you ſhall have done all Things which are commanded you, ſay, we are unprofitable Servants, we have done that which was our Duty to do; Luke 17. 10. 4th, Becauſe, according to this Doctrine of Works of Supererogation, we muſt accuſe the Scripture, and Law of God, of Imperfection, as if they were not a perfect Rule of Life and Manners, which is contrary to the Pſalmiſt, Pſalm. 19. 8. And contrary to 2 Tim. 3. 15, 17. Deut. 4. 2. 5th, Becauſe whatſoever Things are true, honeſt, juſt, pure, lovely, of good Report, theſe are commanded, as Things neceſſary to all Men: Therefore, either the Works, which the Papiſts call Works of Supererogation, are true, honeſt, juſt and pure; and if they be ſuch, they are commanded by God in Scripture, and not Works of Supererogation: Or they are unhoneſt, impure, unjuſt; and if ſuch, then no Man is ſo mad as to call them good Works, much leſs Works of Supererogation, Phil. 4. 8.

Queſt. VI. "Can our beſt Works merit Pardon "of Sin, or eternal Life at the Hands of God?"

No; Rom. 3. 20. Rom. 4. 2, 4, 6. Eph. 2. 8, 9. Tit. 3. 5, 6, 7. Rom. 8. 18. Pſalm 16. 2. Job 22. 2, 3.

Well then, do not the Papiſts, and ſome of the Quakers err, who maintain, That the good Works of regenerate Men, do truly and properly merit, and deſerve eternal Life?

Yes.

Yes.

By what Reasons are they confuted?

1st, Because there is no Proportion between our imperfect Work and Life eternal; between the Work and the Reward, 2 Cor. 4. 17. For our light Affliction worketh for us, that is, brings forth, not of any Merit, but of mere Grace, for Christ's sake, see Rom. 8. 18. and 3. 28. 2d, If by our good Works, we deserved the Pardon of Sin, we might have whereof to boast, for if Abraham were justified by Works, he hath whereof to glory, but not before God, Rom. 4. 2. But the Scripture saith, he that glorieth, let him glory in the Lord, 1 Cor. 1. 31. 3d, Because no Creature, performing the most excellent Works, can deserve any Favour from God, or oblige him to give any Thing as due. And according to the Order of God's Justice, he can receive no Favour from us, nor any Creature confer any Benefit on him, Psalm 16. 2. Job 22. 2, 3. Truly, where there is no Favour done, there can be no Merit: For Merit presupposeth a Benefit accepted. 4th, Because our Works are imperfect, as well as to Parts, as to Degrees, Gal. 5. 17. Isa. 64. 7. Deut. 27. 26. A Perfection of Parts is, when we have a Part of every Grace, and are renewed in some Measure in every Power and Faculty of the whole Man, though we be not come to the just and due Measure in any of them. A Perfection of Degrees, consists in the complete Measure of our Conformity, and our exact Correspondence to the Law of God, in respect of all whatsoever it requires. 5th, Because Christ says, so likewise ye, when ye shall have done all those Things which are commanded you, say, We are unprofitable Servants, we have done that which was our

Duty to do, Luke 17. 10. 6th, Becauſe the good Works which we do are not ours, but it is God that worketh in us, both to will and to do, 1 Cor. 5. 6. Gal. 5. 22. Phil. 2. 13. 7th, Becauſe that heavenly Bleſſedneſs which is to be given to the Saints, is expreſly attributed to the Mercy and Pity of God, Pſalm 103. 4. Matth. 5. 7. Titus 3. 5. Eph. 4. 6, 7, 8. 8th, Becauſe when the Apoſtle proclaims Death to be the Wages of Sin, he doth not affirm Life eternal to be the Reward of good Works but the free and gracious Gift of God, which we obtain by Chriſt, even in our Sanctification, whereof the Apoſtle here, Rom. 6. 23. Which free Gift hath, for its End, eternal Life, not that it merits this (for then it ſhould not be a gracious Gift) but becauſe Chriſt hath merited this for us, and ſhall of free Grace give it to us, as the following Words, through Jeſus Chriſt our Lord, ſhew. 9th, Becauſe God will have us to buy without Money or Price, Wine, Milk, Honey: That is, to receive all Things requiſite and neceſſary for our ſpiritual Life, for nothing; and eternal Life itſelf, Iſa. 55. 1, 2, 3. 10th, Becauſe Chriſt ſhould not be a perfect Saviour, if any Thing from us were to be added to the Righteouſneſs of his Merit, but Chriſt is a perfect Saviour, Eph. 1. 7. and 2. 7, 8, 9. 1 John 1. 7. Acts 4. 12. 11th, Becauſe our beſt Works have ſuch a Mixture of Corruption, and Sin, in them, that they deſerve his Curſe and Wrath; ſo far are they from meriting, Iſa. 64. 6. But we are all, ſaith the Prophet, as an unclean Thing, and all our Righteouſneſſes are like filthy Rags. 12th, If the Works of Regenerated Men did deſerve eternal Life, then ſhould the whole Contrivance of the Goſpel be ſubverted,

ed, and the same very Way of Life laid down which was in the Covenant of Works, as is clear from 2 Cor. 5. 21. The Gospel is so contrived by the infinite Wisdom and Goodness of God, that there is a judicial transferring of our Sins, as a Debt on Christ the Cautioner, and a Translation of his Righteousness and Merit to be imputed to us, for our Justification, without the least Respect to our Works.

Quest. VII. "Are Works done by the unregenerate Men, altho' for the Matter of them they "may be Things which God commands, and of "good Use, both to themselves and others, are "they (I say) sinful, and cannot please God?"

Yes; Hag. 2. 14. Tit. 1. 15. Amos 5. 21, 22. Hos. 1. 4. Rom. 9. 16. Tit. 3. 5.

Well then, do not the Papists err, who maintain, That not only all the Works of unregenerate Men are not sinful, but also that some of their Works do indeed merit and deserve somewhat from God, namely (as they speak) by Merit of Congruity, that is, as they are agreeable to the Law of God?

Yes.

There is also (as they say) A Merit of Condignity, by which the Works of the Regenerate, which follow Justification, deserve eternal Life, not from the Imputation of Christ's Righteousness, but from their own intrinsic Worth, and Proportionableness to the Reward?

Yes.

By what Reasons are they confuted?

1st, Because as a good Tree cannot bring forth evil Fruit, neither can a corrupt, rotten Tree bring forth good Fruit, Matth. 7. 18. 2d, Because all unregenerate Men are dead in Trespasses and

Sin, Eph. 2. 1. 3d, Because all the Works of unregenerate Men are done without Faith, and so cannot please God, Heb. 11. 6, Rom. 14. 23. 4th, Because if unregenerate Men were able to do good Works, or perform any Duty which deserved somewhat from God, then would it follow, that a Man were able to do some good of himself, which is contrary to John 15. 5. Phil. 1. 13. 5th, Because it is clear from Scripture, that before renewing Grace, all are the Children of Wrath; who of themselves cannot have a good Thought, nor any active Concurrence, or putting themselves forth to the utmost, for their own Conversion, 2 Cor. 3. 5. Therefore no Plea for Merit, by any Improvement of Mens natural Abilities; see Rom. 9. 15.

CHAP. XVII.

Of the Perseverance of the Saints.

QUESTION I.

" CAN they whom God hath accepted in his
" beloved, effectually called, and sanctified
" by his Spirit, either totally or finally fall away
" from the State of Grace?"

No.

" Shall they certainly persevere therein to the
" End, and be eternally saved?"

Yes; Phil. 1. 6. 2 Pet. 1. 10. John 10. 28, 29. 1 John 3. 9. 1 Pet. 1. 5, 9.

Well then, do not the Papists, Socinians, Arminians, and some Ring-leaders among the Quakers

kers err, who maintain, That the Saints may totally and finally fall away?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the Saints are built upon the Rock, and not upon the Sand: Therefore when Temptations of any Kind aſſault, they can never fall, nor can the Gates of Hell prevail againſt them, Matth. 7. 24. and 16. 16, 18. 2d, Becauſe he that hath begun a good Work in the Saints, will finiſh it, until the Day of Jeſus Chriſt, Phil. 1. 6. 3d, Becauſe Paul ſays, 'Nothing can ſeparate us from the Love of God, Rom. 8. 35, 38, 39. 4th, Becauſe they that fall away, have never had true juſtifying Faith, Luke 8. 13, 16. 1 John 2. 19. 5th, Becauſe it is impoſſible for the Elect to be ſeduced, Matth. 24. 24. I ſay impoſſible, not in reſpect of the Will, and Power of the Elect themſelves, but in reſpect of the Immutability of God's Decree concerning them, and of his Purpoſe of keeping them powerfully againſt Seduction, according to his Promiſes, of which he cannot repent; ſee John 10. 28. Rom. 8. 38, 39. 1 Pet. 1. 5. 6th, Becauſe they that believe in the Son of God have Life eternal, 1 John 5. 13. John 6. 47, 54, 58. And they have paſſed from Death unto Life, and ſhall never thirſt, nor hunger any more, John 6. 35. 7th, Becauſe God hath promiſed in his Covenant, that though he chaſtiſe his own Children for their Faults, yet he will never take away his Mercy, and Loving-kindneſs from them, Pſalm 89. 30, 31, 32, 33, 34. Jer. 32. 38, 39, 40. 8th, Becauſe that golden Chain, that Paul ſpeaks of, cannot be broken; Rom. 8, 30. 'Whom he did predeſtinate, them he alſo called,' &c. 9th, Becauſe Chriſt ſays, This

is the Father's Will, which hath sent me, that of all which he hath given me, I shall lose nothing, John 6. 49. 10th, Because we are kept by the Power of God through Faith unto Salvation, ready to be revealed in the last Time, 1 Pet. 1. 5. 11th, Because he hath prayed for us, that our Faith fail not, Luke 22. 32. John 17. 20.

Quest. II. " Can Believers by Reason of their " Sins and Failings, incur God's Displeasure, and " grieve his holy Spirit; come to be deprived of " some Measure of their Graces and Comforts; " have their Hearts hardned, and their Conscien- " ces wounded; hurt, and scandalize others; and " bring temporal Judgments upon themselves?"

Yes; Isa. 64. 5, 7, 9. Eph. 4. 30. Psalm 51. 8, 10, 12. Rev. 2. 4. Cant. 5. 2, 3, 4, 6. Isa. 63. 17. Psalm 37. 3, 4. 2 Sam. 12. 14. Psalm 89. 31, 32. Mark 16. 14. 1 Cor. 11. 32.

Well then, do not the Antinomians err, who maintain, That the Sins of the Regenerate, do not displease God, and cannot grieve his holy Spirit: And that Believers are not chastised in anywise for their Sins?

Yes.

By what Reasons are they confuted?

1st, Because the Prophet says, Thou art wroth, for we have sinned, Isa. 64. 5. 2d, Because it is said, that the Thing which David had done (namely his Murder and his Adultery) displeased the Lord, 2 Sam. 11. 27. 3d, Because the Scriptures testifies, that the Sins of Believers grieve his holy Spirit, Eph. 4. 30. 4th, Because the Saints, by Reason of their Sins, are deprived of some Measure of Grace and Consolations, Psalm 8. 9. Rev. 2. 4, 1. 5th, Because the Lord hath in-

inflicted temporal Punishments upon Believers for their Faults, Psalm 89. 31, 32, 2 Sam. 12. 11. and 24. 15. 1 Cor. 11, 30.

CHAP. XVIII.

Of Assurance of Grace, and Salvation.

Question I.

"MAY they who truly believe in the Lord "Jesus, and Love him in Sincerity, and en- "deavour to walk in all good Conscience before "him; May they, I say, be certainly assured in this "Life, that they are in a State of Grace, and "being enabled by the Spirit to know the Things "which are freely given them of God, may they "without extraordinary Revelation attain there- "unto?"

Yes; 1 John 2. 3. 1 John 3. 14, 18, 19, 21, 24. 1 John 5. 13. Cor. 2, 12. Heb. 6. 11, 12. Eph. 3. 17, 18.

Well then, do not the Papists err, who maintain, That no Man can be sure (namely, sure by divine Faith) of God's peculiar Favour towards himself, without extraordinary Revelation?

Yes.

By what Reasons are they confuted?

1st, Because the Apostle commands us, saying, Brethren, give all Diligence to make your Calling and Election sure, for if you do these Things, ye shall never fall; for so an Entrance shall be ministred unto you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ, 2 Pet. 1. 10, 11. Heb. 6. 11. 2d, Be-

Because the Apostle commands the Corinthians to examine themselves, whether they be in the Faith, 2 Cor. 13. 5. 3d, Because the Scriptures proposes and setteth forth sure Marks and Tokens, by which a Believer may be infallibly assured that he is one of the Number of Christ's Sheep; John 10. 4, 5, 27, 28. And that he is one of Christ's Disciples; John 13. 3, 5, Nay, it is the Scope of the whole first Epistle of John to propose such sure Marks to Believers, whereby they may know that they have Life eternal, 1 John 5. 13. 4th, Because the true Believer may be persuaded that neither Death nor Life, nor any other Thing, can separate him from the Love of Christ, Rom. 8. 38, 39. Where the Apostle not only speaketh of himself, but of them to whom he writes. 5th, Because Believers have received the Spirit of Adoption, whereby they cry Abba, Father, and he himself witnesseth with their Spirit, that they are the Children of God, Rom. 8. 15, 16. 6th, Because Believers have received not the Spirit of the World, but the Spirit which is of God, that they might know the Things that are freely given to them of God, 1 Cor. 2. 12.

Quest. II. "Is this Certainty, a bare conjectural, and probable Persuasion, grounded upon a "fallible Hope?"

No.

But is it an infallible Assurance of Faith?

Yes; Heb. 6. 11, 19. Heb. 6. 17, 18.

Well then, do not the Papists and Arminians err, who maintain, That the Assurance of Salvation, is only conjectural, or at the most, only probable, which hath for its Foundation, a failing, and fading Faith?

Yes.

By

By what Reasons are they confuted?

1st, Because Assurance is from the Testimony of the holy Spirit, witnessing with our Spirits, that we are the Children of God; Rom. 8. 15. 2d, Because this Assurance is founded upon the Promises of God, who cannot lie; Isa. 45. 10. John 3. 36. 3d, Because Believers are sealed with the holy Spirit of Promise, which is the Earnest of their Inheritance; but he that receiveth the Earnest not only hath Right to the Possession, but knows assuredly, that he hath that Right, and shall be put in the actual Possession thereof; Eph. 1. 13, 14. 4th, Because God willing more abundantly, to shew unto the Heirs of Promise, the Immutability of his Council, confirmed it by an Oath, that by two immutable Things, in which it was impossible to God to lie, we might have a strong Consolation, Heb. 6. 17, 18.

Quest. III. "Is the infallible Assurance of "Faith, founded upon the divine Truth of the "Promises of Salvation, and upon the inward "Evidence of those Graces unto which these Pro-"mises are made?"

Yes; Heb. 6. 17, 18. 2 Pet. 1. 4, 5. 1 John 2. 3. and 1 John 3. 14. 2 Cor. 1. 12.

Well then, do not the Antinomians err, who maintain, That none ought, or can gather any Comfort or Assurance of Salvation from his own Works of Holiness; but that a Believer ought to lean and rest upon the alone Testimony of the Spirit, without any Marks or Signs; from which Testimony he may, say they, be fully assured of the Remission of his Sins, and of his own Salvation?

Yes.

By

By what Reasons are they confuted?

1st, From the Example of the Saints, who gathered their Comforts from the Fruits of Faith, and Works of Holiness, as David did, Psalm. 119. 6. And as Paul did; 2 Cor. 1. 12. 2d, From the reckoning up of Marks, which are held out in Scripture, by which Believers may be known from Unbelievers, as mutal Love, John 13. 35. Observing and keeping his Commandments, 1 John. 2. 3. Doing of Righteousness, 1 John 3. 14. And loving the Brethern. 3d, Because unless Faith be proven by Marks, true Faith cannot be discerned from Presumption, neither can Assurance, rightly founded, be discerned from a Delusion of Satan, 1 John 4. 2. 4th, Because Reason requires, that from the Knowledge of the Effect, we should come to the Knowledge of the Cause, according to that of Matth. 7. 16. 5th, Because Marks of Grace have so much Clearness in themselves, that they will even beget in others a Judgment according to Charity, concerning the Election of others, therefore much more in these same very Persons, who are able to discern, and know better their own Hearts, 1 Thes. 1. 3, 4.

Quest. IV. "Doth this infallible Assurance belong to the Essence of Faith?"

No.

"May a true Believer wait long, and conflict "with many Difficulties, before he be Partaker of "it?"

Yes; 1 John 5. 13. Isa. 50. 10. Mark 9. 24. Psalm 88. throughout. Psalm 77. to the 12. Ver.

Well then, do not the Antinomians err, who maintain, That the Assurance of Salvation is Faith itself? And that Faith is nothing else but the Echo of the Soul, answering the Spirit, my Sins are forgiven me?

Yes.

Yes.

By what Reasons are they confuted?

1st, Because the sealing of the holy Spirit, which is the Earnest of our Inheritance, is given to Believers after they have believed; Eph. 1. 13, 14. 2d, Because Believers may sometimes not know that they have eternal Life, 1 John 5. 13. And he that feareth the Lord, obeying the Voice of his Servant, may walk in Darkness, Isa. 50. 10. 3d, Because if this Assurance which takes away all doubting, (as the Antinomians affirm) were of the Essence of Faith; there should not be any Degrees of Faith, which is contrary to Mark 9. 24. Matth. 8. 10. Matth. 15. 28. 4th, Because there are evident Examples in Scripture from the Experience of the Saints, as that of faithful Heman, who thus complained: Psalm 88. Why castest thou off my Soul? Why hidest thou thy Face from me? And of faithful Asaph, under very sad Exercise, Psalm 77. to the 10. Verse.

Quest. V. "Doth this Assurance of Salvation, "incline Men to Looseness?"

No. 1 John 2. 1, 2. Rom. 8. 1, 12. 1 John 3. 2, 3. 1 John 1. 6, 7. Rom. 6. 1, 2. Titus 2. 11, 12, 14. 2 Cor. 7. 1.

Well then, do not the Papists err, who maintain, That the Doctrine of Assurance of Salvation, is of its own Nature hurtful to true Piety, and inclines Men to Sin and Wickedness

Yes.

By what Reasons are they confuted?

1st, Because the Apostle Peter argues the contrary Way, and infers a far other Conclusion; namely, Because Believers know, they are redeemed by the precious Blood of Christ, they ought to pass the Time of their sojourning here in Fear;

1 Pet.

1 Pet. 1. 17, 18, 19. 2d, Because the Apostle Paul who was certainly persuaded of his Interest in Christ, rejects, and Abominates that Conclusion with Indignation and Wrath, Rom. 6. 1, 2. 3d, Because from the Promise that God is the Father of Believers, the Apostle exhorts the Corinthians by Consequence, to cleanse themselves from all filthiness of the Flesh and Spirit, and to perfect Holiness in the Fear of God, 1 Cor. 7. 1. 4th, Because they who are in Christ, (to whom there is no Condemnation) and are assured of it, walk not after the Flesh, but after the Spirit, Rom. 8. 1, 12, 38, 39. 5th, Because a Believer knowing God to be merciful, concludes that God ought to be feared, Psalm 130. 4. 6th, Because whosoever hath that Hope, (namely, that he shall see Christ, and be made like unto him) he purifies himself, as he is pure, 1 John 3. 3. 7th, Because it is evident from the Example of those who were persuaded of their Salvation, who yet lived piously and holily, as Paul, Rom. 8. 38, 39. compared with 2 Cor. 11. 2. Acts 25. 26. Next, we have the Example of Abraham, Gen. 17. 1. compared with Rom. 4. 18, 19, 20.

Quest. VI. "Are true Believers, when they fall "into some special Sin which woundeth the Con- "science, and grieveth the Spirit destitute of the "Seed of God, and Life of Faith?

No, 1 John 3. 9. Luke 22. 32.

Well then, do not the Quakers and others err, who maintain, that true Believers falling into some special Sin, can have nothing of the Life of Faith, and Seed of God in them?

Yes.

By what Reasons are they confuted?

1st, Because whosoever is born of God doth not commit Sin, for his Seed remaineth in him, and

and he cannot sin, because he is born of God, 1 John 3. 9. 'For his Seed remaineth in him;' that is, doth not totally perish, but abideth thenceforward, working the Fruits of Regeneration once begun in them, Phil. 1. 6. 2d, Because although Peter fell into that grievous Sin of denying his Master thrice, yet he still retained that Seed of God, and Life of Faith, and Love to Christ; because Christ had said to him, 'I have prayed for thee that thy Faith fail not,' Luke 22. 32. The like may be said of David, and others of the Saints of God, who by falling into some special Sins, have wounded the Conscience, and grieved the Holy Spirit.

CHAP. XIX.

Of the Law of GOD.

QUESTION. I.

"DID God give to Adam a Law as a Covenant of Works, by which he bound him, "and all his Posterity, to personal, entire, exact "and perpetual Obedience?"

Yes.

"Did he promise Life upon the fulfilling; and "did he threaten Death upon the Breach of it?"

Yes.

"Was Adam endued with Power and Ability to "keep it?"

Yes; Gen. 1. 26, 27. Gen. 2. 17. Rom. 2. 14, 15. Rom. 5, 12, 19. Gal. 3. 10, 12. Eccles. 7. 29. Job 28. 28.

Well then, do not the Socinians err, who maintain, That God made no Covenant with Adam

in his Integrity, in which he promiſed to him and his Poſterity Life Eternal?

Yes.

By what Reaſons are they confuted?

1ſt, From thoſe Places of Scripture, where the Righteouſneſs of the Law is deſcribed, Lev. 18. 5. Rom. 10. 5. Gal. 3. 12. Ezek. 20. 11. 13. Whoſoever therefore keepeth my Statutes and Judgments, ſaith the Lord, ſhall live in them. And to whom Life is promiſed for ever, upon their perfect Obedience, and Continuance in all Things written in the Book of the Law. And from thoſe Places, in which Death is threatened to them, that in the leaſt tranſgreſs the Law of God, Deut. 27. 26. Gal. 3. 10. Ezek. 28. 4. 2d, From the Words of our Saviour, who ſpoke to the young Man, according to the Covenant of Works, in which the Lord promiſeth Life eternal, to ſuch as ſhall fulfil the Law, Matth. 19. 17. Luke 10. 28. Obſerve, that Chriſt anſwereth here, according to the Queſtion and Opinion of this young Man, who thought he was able to obtain Salvation, by his own good Works; and therefore Chriſt directs him to the Law, thereby to bring him to the Acknowledgment of his own Imperfection, and afterwards to Faith in himſelf. 3d, Becauſe Man was created by God, in Righteouſneſs, Holineſs and Immortality, according to the Similitude and Image of God, Gen. 1. 26. Gen. 9. 6. Eccleſ. 7. 29. Eph. 4. 24. Col. 3. 9, 10. And received from him the Law of Nature, naturally ingraven upon his Heart, Rom. 2. 14, 15. And beſides this Law, a poſitive Law was ſuperadded to it, that Adam ſhould not eat of the Tree of Knowledge of Good and Evil: That by obeying the ſame, he might give a Specimen, or Proof, of his

his Obedience to the Law of Nature, in the perfect Obedience whereof, so long as he should continue, he should live for ever. For the Lord threatened Death to him only, if he should sin: And Death is the Wages of Sin, which by Sin entered into the World, Gen. 2. 17. Rom. 6. 23. Rom. 5. 12, 13. 4th, From those Places of Scripture, in which it is denied that Believers, under the Covenant of Grace, are justified by the Law, but by Faith, and the Righteousness of Christ, manifested in the Gospel. For that the Law is weak, powerless, or impotent, through the Corruption of our Nature, to justify us, and give us Life, Rom. 3. 20, 21, 28. Gal. 2. 16. Gal. 3. 10, 11, 12, 13. Phil. 3. 9. Rom. 8. 2, 3.

Quest. II. "Do the first four Commandments "contain our Duty to God, and the other six, "our Duty towards Man?"

Yes; Matth. 22. 37, 38, 39, 40.

Well then, do not the Papists and Lutherans err, who maintain, That three only belong to the First Table, and seven to the second: And that, 'Thou shalt not make unto thee any graven Image,' with the foregoing, 'Thou shalt not have any other Gods before me,' are but one Command. And that, 'Thou shalt not covet thy Neighbour's House; Thou shalt not covet thy Neighbour's Wife, nor his Man-servant,' &c. are two distinct Commands?

Yes.

By what Reasons are they confuted?

1st, Because the two first Precepts command divers Things, the one teacheth us, Who is to be worshipped, viz. the true and living God, and no other. The second instructs us, How he is to be worshipped, namely, according to his

own Appointment, and not according to the Appointment and Pleasure of Men, as by Images, and such like. 2d, Because it is one and the same Concupiscence, which is forbidden in the tenth Command, the Sum whereof, Thou shalt not covet, is cited by the Apostle Paul, Rom. 7. 7. and which is summarily expresst in the close of the tenth Command, 'Nor any Thing which is thy Neighbour's.' 3d, If the tenth Command ought to be two, because these Words, 'Thou shalt not covet,' are twice repeated, then would it follow, there should be as many Commands, as there are Things desired forbidden: Because it is evident, that these Words, 'Thou shalt not covet,' are to be repeated with every Part.

Quest. III. "Are all the Ceremonial Laws "abrogated under the New Testament?"

Yes; Col. 2. 14, 16. Dan. 9. 27. Eph. 2. 15. 16.

Well then, do not the Judaisers err, who maintain, That all the Ceremonial Laws remain in their former Strength and Vigour, and are obliging to Believers under the Gospel, and not abrogated or disannulled by Christ?

Yes.

By what Reasons are they confuted?

1st, Because Christ hath abolished the Law of Commandments, contained in Ordinances, that he might gather together both Jews and Gentiles, into one new Man, Eph. 2. 14, 15. Col. 2. 14. Note, that the Apostle here speaks of all Believers, both of Jews and Gentiles, as of one Man: Because they being all under Christ the Head, as Members of one spiritual Body, are made up as one renewed Man. 2d, Because the Apostle says, Let no Man judge you in Meat, or in Drink,

or

or in Reſpect of an Holy Day, or of the new Moon, or of the Sabbath Days: All which are Shadows of Things to come, but the Body is of Chriſt, Col. 2. 16, 17. This Verſe is a Concluſion of the Apoſtle's foregoing Diſcourſe againſt Ceremonies, and Things commanded by the Ceremonial Law, which by the coming of Chriſt are aboliſhed. He calls them in the 17 ver. a Shadow of Things to come, but the Body, ſays he, is of Chriſt; that is, the Thing ſignified, is of Chriſt: For all the Shadows of the Old Teſtament had reſpect to Chriſt, and his Benefits, by whoſe coming they alſo have had an End, John 1. 17. Gal. 3. 4, 5. 3d, Becauſe the Apoſtle ſays, Believers are dead with Chriſt, from the Rudiments of the World: that is, from the Ceremonial Commands; as is evident from the Context. Why, ſays he, as tho' living in the World, are ye ſubject to Ordinances? That is, as if your Life, and Happineſs, conſiſted in theſe outward worldly Principles, but ſuffer yourſelves to be burdened by ſuch Teachers, with human Inſtitutions and Ordinances. The Apoſtle indeed, in theſe laſt Words, is reaſoning againſt the Inſtitutions and Ordinances of Men; from this Medium, which is an Argument from the greater to the leſſer; If ye be dead with Chriſt from the Ceremonies of the Law, inſtituted in the Old Teſtament, by God himſelf, much more are ye free from the Inſtitutions and Ordinances of Men, which are only grounded upon their own good Pleaſure, Col. 2. 20, 21. Gal. 4. 10, 11. 4th, Becauſe the Apoſtle affirms, that the Obſervation, and uſing of Circumciſion, cannot conſiſt with true Faith in Chriſt, now after the Goſpel is fully publiſhed. And he exhorts the Galatians to abide in their Liberty purchaſed by

Christ, and not to submit themselves to the Yoke of Mosaical Ceremonies, Gal. 5. 1, 2. 5th, Because those Teachers, who pressed the believing Gentiles, to be circumcised and to observe the Law of Moses, (I mean the Ceremonial Law,) were condemned by the Council of Apostles, Acts 15. 34. 6th, Because Ceremonial Commands are neither of the Law of Nature, nor are they injoined to Believers under the Gospel, as things Moral. 7th, Because these appointed Ceremonies, were Figures only of Things to come, imposed upon the Jews until the Time of Reformation; but taken away by Christ, Heb. 9. 9, 10, 11, 12. and 10. 9. Wherein it is said, He taketh away the first, namely, all Sorts of propitiatory Offerings which were used in the Old Testament, to settle the second, namely, his Obedience to the Will of the Father. 8th, Because they were given to the Israelites to fore-signify, and represent Christ, and his Death, and to be Marks of Difference between them, and the unbelieving Nations, Col. 2. 17. Eph. 2. 14. Where it is said, who hath made both these, namely, Jews and Gentiles, one; and hath broken down the middle Wall of Partition, whereby the Ceremonial Law is understood, which made a Difference between the Jews and the Gentiles. Now, since Christ hath suffered Death, and the Gentiles are called, all these Ceremonies which did fore-signify his Death; and made that Difference, must of Necessity cease. 9th, Because the Temple of Jerusalem, to which the Ceremonies were restricted, is destroyed, and could never since be rebuilded.

Quest. IV. "Did the Lord by Moses give to the

" the Jews, as a Body Politic, fundry Judicial " Laws, which expired together with their State ?"

Yes.

" Do they oblige any other now, further than " the general Equity thereof may require ? "

No; Exod. 21. from the firſt to the laſt Verſe. Exod. 22. 1. to Verſe 29. Gen. 49. 10. 1 Cor. 9. 8, 9, 10. 1 Pet. 2. 13, 14. Matth. 5. 17, 38, 39.

Well then, do not ſome err, though otherwiſe Othodox, who maintain, That the whole Judicial Law of the Jews, is yet alive, and binding all of us, who are Chriſtian Gentiles ?"

Yes.

By what Reaſons are they confuted ?

1ſt, Becauſe the Judicial Law was delivered by Moſes to the Iſraelites to be obſerved, as to a Body Politic, Exod. Chap. 21. 2d, Becauſe this Law, in many Things which are of particular Right, was accommodated to the Commonwealth of the Jews, and not to other Nations alſo, Exod. 22. 3. Exod. 21. 2. Lev. 25. 2, 3. Deut. 24. 1, 2, 3. Deut. 25. 5, 6, 7. 3d, Becauſe in other Things, which are not of particular Right, it is neither from the Law of Nature obliging by Reaſon; neither is it preſſed upon Believers under the Goſpel, to be obſerved. 4th, Becauſe Believers are appointed under the Goſpel to obey the Civil Law, and Commands of thoſe under whoſe Government they live, providing they be juſt, and that for Conſcience Sake, Rom. 13. 1. 1 Pet. 2. 13, 14. Tit. 3. 1.

Queſt. V. " Doth the Moral Law for ever bind, " as well juſtified Perſons as others, to the Obe- " dience thereof, and that not only in Regard of the " Matter contained in it, but alſo in Reſpect of the " Authority of God who gave it ? "

Yes;

Yes; Rom. 13. 8, 9, 10. Eph. 6. 2. 1 John 2. 3, 4, 7, 8. James 2. 10, 11.

Well then, do not the Antinomians err, who maintain, That Believers, under the Gospel, are not obliged to the Obedience of the Moral Law?

Yes.

By what Reasons are they confuted?

1st, Because Christ says, He came not to destroy the Law, and the Prophets; that is, to alter or disannul the Doctrine of the Law, or of the Prophets, Matth. 5. 17. 2d, Because he says in the following Verse, I say unto you, till Heaven and Earth pass, one Jot or one Tittle shall in no wise pass from the Law till all be fulfilled, Matth. 5. 18. 3d, Because whosoever shall break one of these least Commandments, and shall teach Men so, he shall be called least in the Kingdom of Heaven: That is, shall not at all be esteemed there, or shall not enter thereunto, Verse 19. 4th, Because that after the Apostle Paul hath concluded the Justification of Believers to be of free Grace, he subjoins, Do we then make void the Law through Faith, God forbid! yea, we establish the Law, Rom. 3. 31. 5th, Because all the Precepts of the Moral Law belong to the Law of Nature, naturally engraven upon the Hearts of Men, which cannot be abrogated, but oblige all Men perpetually, and necessarily, from Natural Reason itself, Rom. 2. 15. 6th, Because all the Precepts of the Moral Law are repeated in the Gospel, and enjoined to all Believers by Christ, Matth. 19. 17, 18, 19, 20. Rom. 2. 13. 7th, Because Paul adjoineth and proposeth to Believers under the New Testament, both a Command, and a Promise of the Decalogue, as properly

perly belonging to them; Eph. 6, 2, 3. 8th, Because the Apostle James setteth forth to Believers the Moral Law as the Rule of Life, which they are obliged to observe, and by breaking of which they are convinced of Sins, Jam. 2. 8, 9, 11. 9th, Because whosoever committeth any Sin against the Moral Law, shall never enter into the Kingdom of God, 1 Cor. 6. 9, 10. Gal. 5. 21. 10th, Because this Tenet of the Antinomians, turns the Grace of God into Wantonness; overturneth the End of Christian Liberty, and of the coming, and Death of Christ, and paveth a Way leading to all Impiety, and the indulging of the Lusts of the Flesh, and fostering the Dominion of Sin, contrary to these Scriptures, Jude Verse 4. 1 John 2. 16. 2 Pet. 2. 18, 19, 20. Rom. 6. 14, 15, 16. Luke 1. 74, 75. Tit. 2. 11, 12. 1 Tim. 6. 9. Rom. 9. 21, 23, 24. 11th, Because Believers ought to study good Works, Tit. 3. 8. to they which are created in Christ, that they should walk in them, Eph. 2. 10. 12th, Because Christ will render to every Man, at his last coming, both to the good and to the bad, according to their Works, Rev. 22. 12. Matth. 25. 34, 35, 41, 42.

Quest. VI. "Are true Believers under the Law "as a Covenant of Works, to be thereby justified "or condemned?"

No; Rom. 6. 14. Gal. 2. 16. Gal. 3. 13. Gal. 4. 4, 5. Acts 13. 39. Rom. 8. 1.

Well then, do not the Papists and Socinians err, who maintain, That Belivers under the Gospel, are justified by their Obedience to the Law of God, (the Law, I say, either Moral, or Evangelical) and condemned for the Transgression thereof?

Yes.

Yes.

By what Reasons are they confuted?

1st, Because by the Law is the Knowledge of Sin, Rom. 3. 20. 2d, Because for as many as are of the Works of the Law, are under the Curse, Gal. 3. 10. 3d, Because there is not a Law given, which could have given Life to fallen Man; Gal. 3. 21. 4th, Because Christ is not dead in vain. For if Righteousness be by the Law, then Christ is dead in vain, that is without Cause, Reason, Need, or Fruit, Gal. 2. 21. see John 15. 25. 5th, Because it was promised by God, about 430 Years before the Promulgation of the Law, that all the Nations of the Earth should be blessed in the Seed of Abraham, Gen. 22. 18. Gen. 12. 3. with Gal. 3. 16, 17, 18. 6th, Because Christ is become of no Effect to them, that are justified by the Law; they are fallen from Grace, Gal. 5. 4. 7th, Because Believers ought to wait, through the Spirit, for the Hope of Righteousness by Faith, Gal. 5. 5. 8th, Because the Apostle (though a strict Observer of the Law) counted all his Works but Loss and Dung, that he might be found in Christ not having his own Righteousness which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith, Phil. 3. 8, 9. 9th, Because Christ is made of God, to Believers, Righteousness, 1 Cor. 1. 30. 2 Cor. 5. 21. 10th, Because they that seek their Righteousness by Faith, but by their Works do not attain to it. And contrarywise, that they seek their Righteousness by Faith, and not by their Works, do not attain to it; Rom. 9. 30, 31, 32. 11th, Because Christ is the End of the Law for Righteousness to every one that believeth; Rom 10. 4. 12th, Because the Justification

fication of Men under the Law, or Covenant of Works, is by the Law and by the Works of the Law: but the Juſtification of Men under Grace, or the Covenant of Grace, is by Faith; Rom. 10. 5, 6, 8, 9, 10. Gal. 3. 11, 12. Lev. 18, 5. But Believers now are not under the Law, or the Covenant of Works, but under Grace, or the Covenant of Grace, Rom. 6. 14, 15. Gal. 5. 18. 13th, Becauſe Believers under the New and Old Teſtament, are ſaved by the Grace of Jeſus Chriſt, and not by the Law, Whoſe Yoke none were able to bear. That is, none were able perfectly to keep, nor to be juſtified thereby, Acts 15. 10, 11. 14th, Becauſe whoſoever tranſgreſſeth the Law in the leaſt, is under the Curſe of it, Gal. 3. 10. Deut. 27. 26. and deſerveth Death, and a Curſe, Rom. 6. 23. Ezek. 18. 4, 20. But all Men, even the Regenerate, ſin daily, and tranſgreſs the Law of God, and ſo are guilty of all, Jam. 1. 13. compared with Jam. 2. 10. and with 1 John 1. 8. 15th, Becauſe Good Works do not go before Juſtification, but follow after it, Tit. 1. 15. Heb. 11. 6. Rom. 14. 23. Rom. 3. 9, 10, 23. 16th, Becauſe the Righteouſneſs of God, which is by Faith in Jeſus Chriſt, is manifeſted unto all, and upon all, by Moſes and the Prophets. For all the Apoſtles do witneſs, that whoſoever believeth in Jeſus Chriſt, ſhall have Remiſſion of Sins, Rom. 3. 21, 24, 25. Acts 10. 43. 17th, Becauſe Juſtification is from the free Grace of God, Rom. 3. 24. Not by the Works of the Law, otherwiſe Grace ſhould be no more Grace; nor Work any more Work, Rom 11. 6. 18th, Becauſe the Good Works of Believers are unclean, and defiled, Iſa. 64. 6. Gal. 5. 17. 19th, Becauſe it is ſaid by the Spirit of God, the Juſt ſhall live by Faith,

Faith, Heb. 2. 4. Gal. 3. 11. 20th, Because it is written, that Abraham believed God, and it was imputed to him for Righteousness, Gen. 15. 5. Rom. 4. 3. But to him that worketh not, but believeth on him that justifies the ungodly, his Faith is counted for Righteousness, Rom. 4. 5. 21st, Because Believers must not glory in themselves but in God only, Rom. 4. 2. Rom. 3. 27. 22d, Because by the Obedience of one, many shall be made Righteous, as was foretold by the Prophet, Isa. 53. 11. And is asserted by Paul, Rom. 5. 17. 23d, Because Justification by Faith, and not by Works, is expressly taught at large by the Apostle, in that third to the Romans, and third to the Galatians.

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

Question I.

"IS God alone Lord of the Conscience, and hath "left it free from the Doctrines, and Com- "mandments of Men, which are in any Thing "contrary to his Word, or beside it, in Matters "of Faith or Worship?"

Yes.

Jam. 4. 12. Acts 4. 19. Acts 5. 29. Matth. 23. 8, 9, 10. 2 Cor. 1. 24. Matth. 15. 6.

Well then, do not the Papists err, who contradict this, both in Doctrine (because they teach that the Pope of Rome, and Bishops in their own Dioceses, may, by their own Authority, *praeter Scripturam*, besides the Word make Laws

Laws which oblige and bind the Conscience, under the Pain of everlasting Death) and in Practice? (because they have obtruded, and do obtrude many Ecclesiastical Rites and Ceremonies, as necessary in Worship, without any Foundation in Scripture?)

Yes.

By what Reasons are they confuted?

1st, Because there is one Law-giver, who is able to save and to destroy, Jam. 4. 12. Therefore no Pope, no Prelate, nor any mere Man, can be a Law-giver. 2d, Because Christ rejects the Commandments of Men from the Worship of God, Matth. 15. 9. 3d, Because the Apostles refused to obey the Orders of the Council, since they were contrary to the Commands of God, Acts 4. 19. and 5. 29. 4th, Because the Lord threatens to do a marvellous Work among his People, because they drew near to him with their Mouth (as the most Part of the ceremonial Service is but a drawing near to God with the Mouth,) but had their Hearts removed far from him, Isa. 29. 13, 14. 5th, Because Christ expressly forbids such Subjection and Obedience to the Commands of Men, Matth. 23. 9, 10. 1 Cor. 7. 23. 6th, Because the Apostles themselves forbid all Will-worship, such as the Papists Ceremonies are, Col. 2. 18, 21, 22, 23. 7th, Because the Apostle Paul withstood these false Brethren, unawares brought in, who came in privily, to spy out his Liberty which he had in Christ Jesus, that they might bring him into Bondage; to whom he gave Place by Subjection, no, not for an Hour; that the Truth of the Gospel might continue; where he lays so much Weight upon Christian Liberty, that, if that were taken

away, the Truth of the Gospel would perish likewise, Gal. 2. 4, 5. 8th, Because the Apostle commands Believers to stand fast in their Liberty, wherewith Christ hath made them free, and not to be intangled again with the Yoke of Bondage, Gal. 5. 1. 9th, Because Ceremonies are superstitious, being a Vice opposite to Religion in the Excess, commanding more in the Worship of God, than he requires in his Worship.

Quest. II. "Is not the requiring of an implicit "Faith, and an absolute and blind Obedience to "the Church, or any Man, a destroying of Li-"berty of Conscience, and Reason also?"

Yes; Rom. 10. 17. and 14. 23. Isa. 8. 20. Acts 17. 11. John 4. 22. Hos. 5. 11. Rev. 13. 12, 16, 17. Jer. 8. 9.

Well then, do not the Papists err, who require an implicit Faith to all the Decrees and Ordinances of their Church and Pope: And a blind Obedience to their Commands, without a previous Judgment of Discretion?

Yes.

By what Reasons are they confuted?

1st, Because no Man performing any Duty out of blind Obedience, can be persuaded in his Mind of the Will of God therein: And so he that doubteth is damned, because it is not of Faith, Rom. 14. 23. 2d, Because all Things must be examined and proved by the Rule of the Word, Isa 8. 2. 1 John 4. 1, 2. 3d, Because the Apostle says, Prove all Things, and hold fast that which is good, 1 Thess. 5. 21. 4th, Because blind Obedience makes us the Servants of Men, which is contrary to 1 Cor. 7. 23. And against the Command of Christ, forbidding us to call any Man Father on Earth, Matth. 23. 9. 5th, Because

cause absolute Obedience is only due to God, whose Commands are all most just, himself being the alone Law giver, Jam. 4. 12. 6th, Because every Man ought to be ready to render a Reason of the Hope which is in him, 1 Pet. 3. 15. This no Man can do, who receives the Commands of Superiors with an implicit Faith.

Quest. III. "Do they who upon Pretence of "Christian Liberty, practise any Sin, or cherish "any Lust, destroy thereby the End of Christian "Liberty?"

Yes; Gal 5. 13. 1 Pet. 2, 16. 2 Pet. 2. 19. John 8. 34. Luke 1. 74, 75.

Well then, do not the Libertines err, who maintain, That the true Christian Liberty, which we ought not to follow and use, is to take away all Difference between Good and Evil: To esteem nothing of Sin; nor to be touched with any Conscience, or Sense of it: That every Man ought to follow the Swing of his own Lusts?

Yes.

Do not likewise the Antinomians err, who maintain, almost, the same very Tenet and Opinion?

Yes.

By what Reasons are they confuted?

1st, Because we being called to Liberty, ought not to use our Liberty for an Occasion of the Flesh, Gal. 5. 13. And that with well doing, we ought to put to Silence the Ignorance of foolish Men, 1 Pet. 2. 15. 2d, Because they that follow the Liberty of sinning, and promise Liberty to others, are truly the Servants of Corruption: For of whom a Man is overcome, of the same is he brought in Bondage, 2 Pet. 2. 19. 3d, Be-

cause the End of that Liberty, which is purchased by Christ, is, that being delivered out of the Hands of our Enemies, we might serve him without Fear, in Holiness and Righteousness, all the Days of our Life, Luke 1. 74, 75. 4th, Because whosoever committeth Sin is the Servant of Sin, John 8. 34. 5th, Because the Moral Law obligeth Believers to perform Obedience, out of Gratitude and Thankfulness: For Christ came not to destroy the Law, but to fulfil it, Matth. 5. 17. 6th, Because whosoever shall break one of these least Commandments, and shall teach Men so, he shall be called the least in the Kingdom of Heaven, Matth. 5. 19.

Quest. IV. "May such Men be lawfully called "to an Account, and proceeded against by the Cen- "sures of the Church, and by the Power of the "civil Magistrate, who publish such Opinions, or "maintain such Practices, as are contrary to the "Light of Nature, or to the known Principles of "Christianity, whether concerning Faith, Wor- "ship, or Conversation, or to the Power of Godli- "ness, or such erroneous Opinions and Practices, "as either in their own Nature, or in the Man- "ner of publishing or maintaining them, are de- "structive to the external Peace and Order, which "Christ hath established in his Church?"

Yes.

1 Cor. 5. 1, 5, 11, 13. 2 John, Verse 10, 11. 1 Tim. 6. 3, 4. Titus 1. 10, 11, 13. Titus 3. 10. 1 Tim. 1. 19, 20. Matth. 18. 15, 16, 17. Rev. 2. 2, 14, 15, 20. Rev. 3. 9.

Well then, do not the Anabaptists err, who maintain, There should be no Ecclesiastical Censures?

Yes.

Do

Do not others also err, who maintain, That Church Censures should not be inflicted upon Heretics?

Yes.

Do not lastly the Lutherans, Anabaptists, Arminians, Quakers, and all Sorts of Heretics and Sectaries err, who maintain, (under the Pretext of Christian Liberty) That the civil Magistrate is not in Duty to punish any Man with the Sword, for Errors in Doctrine, but that they ought to be tolerated and suffered, providing such Persons as own them, do not trouble or molest the common Wealth?

Yes.

By what Reasons are they confuted?

1st, Because the Keys of the Kingdom of Heaven, are for this End delivered to the Ministers of the Church, that with Censures they may pursue scandalous and offending Persons, who will not obey Admonition, Matth. 18. 15, 17, 18. But such also are Heretics, Gal. 5. 20. Tit. 1. 10, 12. 2d, Because an Heretic, after the first and second Admonition, is to be rejected, avoided or shunned. That is, let him not remain in the external Communion of the Church, Tit. 3. 10. 3d, Because Paul did excommunicate Hymeneus, and Alexander, who had made Shipwreck of the Faith, 1 Tim. 1. 19, 20. 4th, Because if any Man obey not our Word by this Epistle, note that Man, and have no Company with him, that he may be ashamed, 2 Thess. 3. 14. 1 Tim. 6. 4, 5. Tit. 1. 11. 5th, Because Christ approves and commends the Pastors of the Church of Ephesus, because they could not suffer them that are evil; but had tried them which say they are Apostles, and were not, and had found

them Liars, Rev. 2. 2. And Christ, in that same Chapter, accuses the Pastors of the Church of Pergamus and Thyatira, and threatneth them, because they had suffered Heretics to be in the Church.

The Lutherans, Anabaptists, Arminians, and other Sectaries are confuted.

1st, Because it is evident from many Examples of Godly Magistrates, who did extirpate Idolatry, and inflict Punishment upon Idolaters; as did Jacob the Patriarch, who purged his Family of strange Gods, Gen. 35. 2, 3, 4. Moses likewise took Punishment with the Sword, upon those who did worship the Golden Calf, Exod. 32. 26, 27, 28. We have 2d, the Examples of Hezekiah, 2 Kings 18. 4. Of Josiah, 2 Kings 23. Of Asa, who decreed that whosoever would not seek the Lord God of Israel (according to the Law of God, Deut. 13. 9.) should be put to Death, whether small or great, whether Man or Woman, 2 Chron. 15. 13. Of Jehosaphat, 2 Chron. 17. 6. Of Nehemiah, Neh. 13. 15, 17, 35. 3d, Were not good Kings reproved, and was it not imputed to them as a Fault, that they did not take away the high Places? 2 Kings 12. 3. 2 Kings 14. 4. 2 Kings 15. 4. 2 Chron. 15. 17. Far more is it a Fault to suffer Heretics. 4th, It is evident from the Office of the Magistrate, who is the Minister of God against them that do evil, and bears not the Sword in vain, Rom. 13. 4. 5th, Because it is expressly commanded in Scripture, that Punishment be inflicted upon Idolaters, even by the neareſt Relations. If then, the Father may kill the Son, may kill the Daughter; the Husband the Wife of his Bosom; and if one Brother may stone another Brother with Stones, that he die, for

for being Idolaters; much more may the civil Magistrate do this, Deut. 13. 6. to the 13 Verse, Deut. 17. 2. to the 7 Verse, Lev. 24. 16. 6th, Because it is foretold, that under the New Testament, Kings shall be nursing Fathers to the Church, and Queens nursing Mothers; and that Heretics that were about to be hurtful to the Church, shall be removed and taken away, Isa. 49. 23. Zech. 13. 2, 3. And it shall come to pass in that Day, saith the Lord of Hosts, that I will cut off the Names of the Idols out of the Land, (that is all Idolatry whatsoever, so that the same shall not be so much as named any more among you) and they shall no more be remembered. And I will also cause the Prophets, (the false Prophets) and the unclean Spirit to pass out of the Land: that is, the false Teachers who teach impure Doctrines, through the Inspiration of the unclean Spirit the Devil. Compare with this 1 John 4. 1, 2, 3. For Confirmation, consider what is foretold by John, Rev. 17. 12, 16, 17. That the Kings of the Earth shall eat of the Flesh of the Whore, and burn her with Fire. All which are foretold, as Blessings to be conferred upon the Church. 7th, It is evident from the Epithets whereby the pernicious and destructive Nature of Heretics is set forth in Scripture. They are called Wolves, not sparing the Flock, Thieves, Robbers, Troublers of the Church, and Seducers or Beguilers of poor Souls. They are like unto a Gangrene, or Canker in the Body. They are as Leaven, or sour Dough, which leaveneth the whole Lump, Acts 20. 29. John 10. 8. Acts 15. 24. Gal. 5. 12. 2 Tim. 2. 17. Gal 5. 9. 8th, Because Ezra did esteem it a great Favour and Blessing of God conferred upon the Church; for which he thanked God,

God, that had inclined the Heart of Artaxerxes to publish a Decree for the Punishment of those that did not observe the Law, whether it be (saith the Text) unto Death, or to Banishment, or to Confiscation of Goods, or to Imprisonment, Chap. 7. 23, 25, 28. 9th, Because we ought to pray for Kings, and all in Authority, that under them we may lead a quiet and peaceable Life in all Godliness, and in Honesty; which End cannot be attained, unless the civil Magistrate bridle and tie up Heretics, 1 Tim. 2. 12. These Words, *in all Godliness*, concern Religion, or the first Table of the Moral Law, as the following Word *Honesty*, or *Civility*, hath a Respect to the Commands of the second Table, and the Duties which we owe to our Neighbour, and to one another. For true Magistrates are Keepers and Defenders of both Tables of the Ten Commandments. 10th, Because the Toleration of Heretics, as we may read of the Anabaptists in Germany, Thomas Muntzer, John of Leyden, and their Followers, first by railing against the Ministry, as the Quakers do, and raging against Magistracy, brought both Church and State into Confusion, put the Country into burning Flames, wherein themselves at length were consumed to Ashes.

CHAP. XXI.

Of Religious Worship, and the Sabbath Day.

Question I.

"DOTH the Light of Nature shew that "there is a God, who hath Lordship, and "Sovereignty over all?"

Yes. Rom.

Rom. 1. 20. Acts 17. 24. Psalm 119. 68. Jer. 10. 7. Psalm 31. 13.

Well then, do not the Socinians err, who maintain, That there is no Knowledge of God implanted naturally in the Minds of Men?

Yes.

Do not Secondly, the Vaninians, and many of the Cartesians err, Who under the Pretext of maintaining a God head, have, in Effect, taught Men to deny there is a God?

Yes.

Do not Thirdly, some Bee-headed Men err, Who dispute against the Being of a God-head, because they cannot find a Demonstration for it, called Dihoti?

Yes.

By what Reasons are they confuted?

1st, Because the invisible Things of him from the Creation of the World are clearly seen, being understood by the Things which are made, even his eternal Power, and Godhead: so that they are without Excuse, Rom. 1. 20. 2d. Because the Psalmist saith, The Heavens declare the Glory of God, and the Firmament sheweth his Handy-work. That is, they give us Matter and Occasion to speak and discourse of his Omnipotency, Wisdom and Goodness, Psalm 19. 1, 2, 3. 3d, Because the Knowledge of the Law of Nature, is naturally implanted in the Minds of all Men, Rom. 2. 14. Therefore some Knowledge of the Law-giver must be implanted in the Minds of all Men. 4th, Because in the most Wicked and Ungodly, there are Terrors and Tortures of Conscience, wherewith, nill they, will they, they are haunted and possessed: Whence is evident, that in the Minds of all Men there is some lively

Know-

Knowledge of God. 5th, Becauſe Men had rather worſhip a Stock or a Stone, than they ſhould think there were no God, Acts 17. 23. 6th, What a brave Order and Comelineſs ſhines forth, with ſo much Wiſdom and Power, in the Government and Preſervation of Things above and below: that no Man can be in Doubt but there muſt be a God who rules and preſerves all thoſe Things. 7th, Becauſe nothing can be the Cauſe of itſelf: Becauſe then it ſhould be both the Cauſe and the Effect, both before and after itſelf; therefore all Things have their Beginning from one firſt and ſupreme Cauſe, which is God. 8th, Becauſe the Exiſtence of a God-head may be evinced from the foretelling of Things to come; Iſa. 41. 23. And as Cicero ſays, *ſi eſt divinatio, ſunt Dii*, if there be a foretelling, there muſt be alſo a God that foretelleth. 9th, From the Aſſaults and Suggeſtions of Satan, we find there is a Devil. May we not then certainly conclude there is a God? The Devil labours by all Means to extinguiſh the Light of the Goſpel, to lead Men on in Ignorance, Error and Prophaneneſs, and to turn them out of the Path of Holineſs. Now, Why ſhould Satan thus war againſt God, his Word, and his Saints? Why ſhould he ſeek God's Diſhonour, and Man's Deſtruction, if there were not a God, a Law, and an everlaſting Life? 10th, Becauſe the Mind of Man is not ſatisfied with the Knowledge of all Things; nor the Will of Man, with the Enjoyment of all Things in this World but ſtill they ſeek and thirſt earneſtly after ſome higher Good. There is therefore a ſovereign Truth, and chief Good, which being perfectly known and enjoyed, will give Contentment and Satisfaction to the Soul. In vain ſhould the Powers,

Powers, and Faculties of the Soul be capable of Happineſs, or of the chief Good if there were not a chief Good to be poſſeſſed and enjoyed. 11th, From the Wonders and Miracles which have been wrought, viſible and apparent Works extraordinarily wrought, not only above the ordinary Courſe of Nature, but ſimply above the Power of Nature. Theſe Effects do convince, that there is an infinite Power, which is above, and over-ruleth all Things. For every principal and primary Cauſe, is more excellent than the Effects thereof. 12th, From the being of Man, the curious Workmanſhip of his Body in the Womb, which is wrought moſt Artificially; namely, with Sinews, Veins, Arteries, Muſcles, and other Parts of the Body, even as an Embroiderer fitteth, and joineth many Parcels, Stuff, and dyed Work of various Colours, very artificially and curiouſly together, until there cometh forth ſome goodly Portraiture, or other dainty Workmanſhip, Pſalm 139. 15. Job 10. 10. But eſpecially from the Being of a Man's Soul, which is immaterial, inviſible, rational, immortal, and which cannot be *e-traduce*; from the Power of the Matter (as the ſenſitive Souls of Brutes) neither doth depend on the Body in many of its Operations. Theſe, and all the Works which our Eye doth ſee, or the Mind doth apprehend, do prove that there is a God, who hath given a Being to them, and continueth them therein. 13th, Becauſe, ſeeing God is the firſt Cauſe, there cannot be any Thing prior to him, by which, as a Cauſe, his Exiſtence can be demonſtrated.

Queſt. II. "Is the acceptable Way of worſhip-"ping the true God, inſtituted by himſelf, and ſo "limited to his own revealed Will, that he may not

" not be worſhipped according to the Imaginations " and Devices of Man, or the Suggeſtions of Satan, " under any viſible Repreſentations, or any other " Way not preſcribed in the holy Scripture?"

Yes.

Deut. 12. 32. Matth. 15. 9. Acts 17. 25. Col. 2. 23. Exod. 20. 4, 5, 6.

Well then, do not the Papiſts err, who teach, That the Images of Chriſt and the Trinity ought to be worſhipped, and that not improperly, but even properly, and *per ſe*, with that ſame Sort of Worſhip, wherewith Chriſt and the bleſſed Trinity are adorned?

Yes.

Do not likewiſe the Greeks err, who maintain, That the painted Images of God may be adored, but not the engraved or carved Images of God?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe it is expreſly againſt the ſecond Command, Exod. 20. 4, 5. 2d Becauſe God is infinite, unmeaſurable, incomprehenſible, and ſpiritual: and therefore nothing can repreſent him, as the Prophet well infers, Iſaiah 40. 18, 25. 3d, Becauſe every Repreſentation of God, by graven Images, or Pictures, is a moſt diſgraceful changing of the Glory of the incorruptible God, Rom. 1. 23. 4th, Becauſe Images and Pictures of this Kind are Lies and Vanities, which the Lord abhors and mocks at, with an holy Scorn, Iſaiah 44. from verſe 9 to 18. 5th, Becauſe the Lord expreſly forbiddeth the Iſraelites to repreſent him under any Form or ſhape, for (ſaith the Text) ye ſaw no manner of Similitude on the Day that the Lord ſpake to you in Horeb, out of the

the midſt of the Fire, Deut. 4. 15. to Verſe 20. 6th, Becauſe though the Iſraelites worſhipped the true God by an Image (for Aaron built an Altar, and made Proclamation, and ſaid to morrow is a Feaſt to the Lord) yet are they accuſed of the Sin of Idolatry, and for that Cauſe ſeverely puniſhed, Exod. 32. 21, 27, 35. 7th, Becauſe Jeroboam, and the ten Tribes who worſhipped the true God, by the Golden Calves, ſet up at Dan and Bethel (for the Worſhip of falſe Gods by Images, was afterwards brought in by Achab, who is therefore ſaid to have provoked the Lord more than all the Kings of Iſrael before him, 1 Kings 16. 31, 32.) are accuſed for the Sin of Idolatry, and are ſeverely threatened, 1 Kings 12. 29, 30. and 1 Kings 13. 2. which Threatening was put in Execution by Joſiah, 2 Kings 23. 15, 16, 20. 8th, Becauſe the Apoſtle ſays, 'We ought not to think that the Godhead is like unto Gold or Silver, or Stone graven by Art and Man's Device, Acts 17. 29.

Queſt. III. "Is religious Worſhip to be given "to God the Father, Son, and Holy Ghoſt, and "to him alone?"

Yes.

"Is religious Worſhip to be given to Angels, "Saints, or any other Creature?"

No.

Matth. 4. 10. John 8. 49. 2 Cor. 13. 14. John 5. 23. Col. 2. 18. Rev. 19. 10. Rom. 1. 25.

Well then, do not the Papiſts err, who maintain, That not only God, but good Angels, and Saints departed, being canonized by the Pope, ought to be worſhipped, and called upon, even after a religious Manner; but chiefly the Virgin Mary, and that there is a divine Power

in the Relics of Saints; which therefore ought to be worshipped?

Yes.

By what Reasons are they confuted?

1st, Because the Lord our God, and he only, is to be worshipped, Matth 4. 10. Deut. 6 13. 2d, Because the Object of Invocation and religious Adoration is He only who is Omnipotent, Omniscient, and Searcher of the Heart. For there is none that knows our Necessities and Wants, but he that is Omniscient; and none can succour and help us but he that is Omnipotent, But Angels are not Omniscient, Eph. 3. 10. 1 Pet. 1. 12. Neither are the Saints departed Omniscient, as is clear from Isa. 63. 16. Abraham is ignorant of us. 3d, Because they that are dead, know nothing of our Condition, Eccl. 9. 5. 4th, Because no Man ought to call upon him, in whom he doth not believe, Rom. 10. 14. But no Man ought to believe in Saints, or Angels, but in God alone, Isa. 26. 4. Jer. 17. 5. 5th, Because neither Saints alive, nor Angels, would suffer Adoration and Worship to be given to themselves, Acts 10. 25. Rev. 22. 8, 9. 9th, Because the worshipping of Angels doth derogate from the Honour of Christ, in whom we have Boldness, and Access, with Confidence by the Faith of him, Eph. 3. 12. 7th, Because the worshipping of Saints and Angels is like a Polytheism, the having of many Gods. For the Papists attribute to each one of their Saints and Angels a proper Power, as the Heathens did of old to their Idols and false Gods.

Quest. IV. "Is any religious Worship given to "God, since the Fall, without a Mediator?"

No.

"Nor

" Nor in the Mediation of any other, but of " Chriſt alone ? "

No; John 14. 6. 1 Tim. 2. 5. Eph. 2. 18. Col. 3. 17.

Well then, doth not the Popiſh Church err, who maintain, That Saints departed, but chiefly the Virgin Mary, are Mediators and Interceſſors between God and Man ?

Yes.

By what Reaſons are they confuted ?

1ſt, Becauſe the Scripture affirms expreſly, That there is but one Mediator between God and Man, namely, the Man Jeſus Chriſt, 1 Tim. 2. 5. 2d, Becauſe no Man cometh to the Father, but by Chriſt, John 14. 6. and by him we have Acceſs to the Father, Eph. 2. 18. 3d, Becauſe the Scripture promiſeth that they ſhall be heard, that, in the Name of Chriſt, ſeek ſuch Things as are according to the Will of God : But there is no Promiſe in all the Word, that they ſhall be heard that pray to Saints or Angels, John 14. 13, 14. 1 John 5. 14. 4th, Becauſe the Apoſtle ſays, Whatſoever ye do in Word or Deed, do all in the Name of the Lord Jeſus, not in the Name of Saints, Col. 3. 17. 5th, Becauſe Chriſt who is called the Propitiation for our Sins, is alſo called our Advocate with the Father, 1 John 2. 1, 2. 6th, Becauſe Mediation is a Part of the prieſtly Office of Chriſt, which is only proper to himſelf, and which cannot be divided between him and the Saints. 7th, Becauſe the Saints are not to be called upon, as was proved in the foregoing Queſtion.

Queſt. V. " Is Prayer, with Thankſgiving, one " ſpecial Part of God's Worſhip, required by God " of all Men ? "

Yes; Phil. 4. 6. Pſalm 65. 2.

Well then, do not the Adamites, and others, long ſince, err, who denied, That God was to be called upon. For, ſay they, God is Omniſcient, and beſtows all Things upon us freely without our Prayer?

Yes.

Do not likewiſe ſome late Heretics err, who maintain, That unregenerate Men ought not to call upon God?

Yes.

Do not alſo the Quakers err, who will not move in the commanded Duties of Prayer and Thankſgiving, unleſs there be ſome inward Call and Motion on their Spirit?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe there are extant many univerſal Precepts in the Word, by which the Duty of Prayer is commanded, Phil. 4. 6. 1 Theſſ. 5. 17. John 16. 24. Matth. 7. 7. 2d, Becauſe God is the Hearer of Prayer, and to him ſhall all Fleſh come, Pſalm 65. 2. 3d, We have the Example of David, Pſalm 55. 17. Of Daniel, Chap. 6. 10. The Examples of thoſe many, who were gathered together, praying in the Behalf of the Apoſtle Peter, Acts 12. 12. The Example of Chriſt himſelf, John Chap. 17. 4th, Becauſe the Apoſtle Paul bids Simon Magus, who was in the Gall of Bitterneſs, and Bond of Iniquity, to repent and call upon God, Acts 8. 22. As to the Quakers, what Aſſurance can they have the next Hour, or the next Day, more than now of the Spirit's moving on their Souls? And are we not commanded to pray without ceaſing,

1 Theſſ.

1 Theſſ. 5. 17 That is, upon all Opportunities, and in all our Neceſſities.

Queſt. VI. "If Prayer be vocal, ought it to be "in a known Tongue?"

Yes; 1 Cor. 14. 14.

Well then, do not the Papiſts err, who maintain, That it is not needful, that public Prayers be in a known Tongue; but that it is oftentimes expedient, that Prayers be performed in a Tongue unknown to the common People?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the Apoſtle teaches expreſly the contrary, 1 Cor. 14. 9, 12. 2d, Becauſe Prayers celebrated in an unknown Tongue, are not for Edification, 1 Cor. 14. 14. 3d, Becauſe he that occupieth the Room of the unlearned (that is, who underſtands not ſtrange Tongues) cannot ſay Amen, 1 Cor. 14. 16. 4th, Becauſe the Lord's Prayer which is the ſpecial Rule of all our Prayers, was preſcribed in a Tongue, at that Time beſt known.

Queſt. VII. "May we pray for the dead, or for "thoſe of whom it may be known, that they have "ſinned the Sin unto Death?"

No; 2 Sam. 12. 21, 22, 23. Luke 16. 25, 26. Rev. 14. 13. John 5. 16.

Well then, do not the Papiſts err, who maintain, That Prayers, Alms, and Maſſes ought to be appointed, and made for Souls departed, as theſe which will really profit them?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the Dead are either happy; and ſo they need not our Prayers, Rev. 14. 13. Or they are damned, and ſo our Prayers cannot pro-

fit them: For out of Hell there is no Redemption, Luke 16. 12. 2d, Becauſe we read that David mourned, and faſted for the Child, ſo long as it was alive: But when once the Child was removed by Death, 'wherefore (ſays he) ſhould I faſt? Can I bring him back again?' 2 Sam. 12. 22, 23. 3d, Becauſe all our Requeſts and Prayers are either founded upon a Precept, or Promiſe of God to hear our Prayers. But there is neither a Promiſe that God will hear us, in Order to the Dead, nor a Command to pray for them. 4th, Becauſe we are altogether ignorant of the State and Condition of the Dead; and therefore we cannot pray for them in Faith, Rom. 14. 23.

Queſt. VIII. "Is the reading of the Scriptures "with godly Fear, the ſound preaching, and "comfortable hearing of the Word, in Obedience "to God, with Underſtanding, Faith and Reve- "rence; are they (I ſay) Part of the ordinary re- "ligious Worſhip?"

Yes.

"Are theſe, with the due Adminiſtration of the "Sacraments, viz. Baptiſm and the Lord's Sup- "per, to continue in the Church of God, till the "End of the World, and the Day of Chriſt?"

Yes; Acts 15. 21. Rev. 1. 3. 2 Tim. 4. 2. Matth. 13. 19. Jam. 1. 22. Heb. 4. 2. Iſa. 66. 2. Acts 10. 33.

Well then, do not the Enthuſiaſts, Libertines, Anabaptiſts, and other Sectaries err, who (under pretext of being inſpired by the Holy Ghoſt that teaches them all Things) deſpiſe and contemn all reading of the Scripture, and public hearing of the Word preached?

Yes.

Do

Do not likewise the Quakers err, who are downright Enemies to all the public Ordinances, which Christ hath appointed to continue in his Church to the End of the World?

Yes.

By what Reasons are they confuted?

1st, Because Christ commanded his Apostles, and in them all the Ministers of the Gospel, to whom he hath promised his Presence to the End of the World, to teach all Nations, and to preach the Gospel to every Creature, Matth. 28. 19. Mark 17. 15, 16. 2d, Because the public preaching of the Word by a Minister sent, and called, and the hearing of it, is a mean ordained, and appointed by God, and according to the ordinary Manner, necessary for begetting Faith, and therefore needful to Salvation, Rom. 10. 14, 15. 1 Cor. 1. 21. 3d, Because God hath promised to his Covenanted ones, to bring them to his holy Mountain, and make them joyful in his House of Prayer; that is, in the public Meetings of the Saints and People, Isaiah 56, 7. 4th, From the Example of those Believers, Acts 2. 42. who continued stedfastly in the Apostles Doctrine. 5th, Because the Word of God is the perfect Rule of Life and Manners. And all Spirits are to be tried by it, 1 Tim. 3. 15. 1 John 4. 1. Isaiah 8. 20. Neither ought we to follow or hear any Man, no, not an Angel, if he teach any Thing contrary to the Word, or Heterodox from it, 2 Thes. 2. 2. Gal. 1. 8. 6th, Because the Word of God is that incorruptible Seed, by which we are born again, 1 Pet. 1. 23. 7th, Because God forbids expresly Seperations from public Assemblies (I mean so long as the Word is truly and purely taught, by those who enter in by the right Door, that

that is Christ, and the Way appointed by him in his Word, John 10. 7, 8.) Heb. 10. 25. 8th, Because the Lord hath joined together these two, his faithful Servants, for teaching his People publicly, and the Promise of the Spirit to guide them, and assist them in their Work, Matth. 28. 20. John 14. 16, 17, 26.

For Confutation of the Quakers, two Things must be made out: the one, that the Office of the Ministry is of divine Institution.

1st, Because God hath particularly designed some Persons to the Work of the Ministry. For if God appointed some Persons to be Judges over Israel, then must the Office of judging Israel be of divine Institution. Christ appointed not only Apostles, the Seventy Disciples, Evangelists, Prophets, whose Call and Gifts were extraordinary, but other ordinary Pastors and Teachers, whose Spirits were not infallible, whom the Scripture affirms to be as truly by divine Institution, as the former, 1 Cor. 12. 28. Eph. 4. 11. 2d, Because God hath given peculiar Names and Titles to the Persons designed for this Office, which he hath not given to other Saints. The only wise God will not distinguish, where he himself hath made no Distinction or Difference. These are called Pastors, Teachers, such as rule well, Stewards of the Mysteries of God, Preachers, Bishops or Overseers of the Flock, Stars in Christ's right Hand, Angels of the Churches. Christ evidently puts a Difference between the Churches and the Angels set over them, Rev. 2. 1, 8, 12, 17. Rev. 3. 7. 14. 3d, Because the Lord hath taken a special Care to bestow peculiar Gifts and Qualifications upon these Persons so designed for the Ministry; and that for the Good of the Souls of his People,

People, above what is required in other Saints. Would ever the Lord have beſtowed ſuch Qualifications, if he had not appointed ſome for ſuch an Office? Though Gifts, as Gifts, do not alone inveſt into ſuch an Office, yet when they are ſtrictly required, they argue that there is an Office. They muſt be apt to teach others, 1 Tim. 3. 2. and not only ſo, but able to teach others, able to convince them that oppoſe themſelves, Tit. 1. 9. They muſt be ſuch as ſtudy to ſhew themſelves approven unto God; Workmen that need not be aſhamed, 1 Tim. 2. 15. And the Apoſtle, in Admiration of the Difficulty of this Employment, crieth out, *Who is ſufficient for theſe Things?* 2 Cor. 2. 16. 4th, Becauſe the Lord requires peculiar Duties of his Miniſters, which he doth not require of Believers; therefore, there muſt be ſuch a diſtinct Office by divine Inſtitution. They muſt take ſpecial Care of the Church of God, 1 Tim. 3. 5. 1 Pet. 5. 2, 3. They are not to neglect the Gift which is in them, 1 Tim. 4. 14. They are to meditate on theſe Things, and to give themſelves wholly to them, 1 Tim. 4. 15. Acts 6. 2, 4. They are to preach the Word, to rebuke, to inſtruct Gainſayers, 1 Tim. 4. 2. 2 Tim. 2. 25. To adminiſter the Sacraments, Matth. 28. 19. 1 Cor. 11. 13. To ordain others for the Miniſtry, by Impoſition of Hands, 1 Tim. 4. 14. To watch over the Flock, as thoſe that muſt give an Account, Heb. 13 17. 5th, Becauſe Chriſt requires peculiar diſtinct Duties in the People, in reference to their Miniſters, therefore the Office of the Miniſtry muſt be of divine Inſtitution. They muſt know and acknowledge thoſe that are over them in the Lord, 1 Theſ. 5. 12. Highly to eſteem them in love for their Works

Works ſake, 1 Theſſ. 5. 13. To obey them, to encourage them, Heb. 13. 7. To maintain them, Gal. 6. 6. To pray for them, 2 Theſſ. 3. 1. 6th, Becauſe God hath made peculiar Promiſes to his Miniſters, as, 'Lo, I am with you 'alway, even to the End of the World,' Matth. 28. 20. The Promiſe of ſpecial Aſſiſtance, 2 Cor. 3. 5, 6. Of Protection and Defence in all Aſſaults, Rev. 1. 20. The Promiſe of the Power of the Keys, which Promiſe was not limited to the Apoſtles, as Apoſtles, but was given to the Apoſtles, as Miniſters of the Goſpel, as is evident from Matth. 18. 17, 18. The Promiſe of ſpecial Sympathy with them, Matth. 10. 40. Luke 10. 16. John 13. 20. 1 Theſ. 4. 8. Now, would ever the Lord have promiſed to keep up, and maintain that Office in his Church, which he had not ſet up and inſtituted?

The other Thing to be made out, is, that the Office of the Miniſtry, is perpetually neceſſary.

1ſt, Becauſe the Ordinances are perpetually neceſſary, by divine Inſtitution: Therefore the Office of the Miniſtry, to diſpenſe theſe Ordinances, is perpetually neceſſary, by divine Inſtitution. For if God had only appointed the Ordinances to continue in his Church, then would Preaching and Adminiſtration of the Sacraments fail; becauſe that which is every Man's Work, is uſually and effectually to Man's Work. The Lord doth not immediately adminiſter them himſelf, neither are Angels employed for this Work: But he hath committed this Service to Men, who are Stewards, and Diſpenſers of the Myſteries of God. It is evident that the preaching of the Word ſhall continue to the End of the World, from Matth. 28. 20. Eph. 4. 12, 13. It is evident of Baptiſm,

and

and the Lord's Supper, which are conjoined in the Inſtitution of Chriſt, with the Miniſtry of the Word. For to whom he gave Commiſſion to preach, to them alſo he gave Commiſſion to adminiſter the Sacraments. Baptiſm is an Ordinance of the New Teſtament, appointed by God himſelf. For John was ſent to baptize. God was the Author, John was only the Miniſter. This was to continue perpetually, as is evident from Chriſt's Promiſe, and his Precept, Matth. 28. 20. The Ends for which Baptiſm was ordained were not temporary, but moral, and ſo perpetual. Do not all Chriſtians now need theſe Means, as the Chriſtians during the Times of the Apoſtles? Are not Chriſtians now baptized into his Death, buried with him in Baptiſm, that like as Chriſt was raiſed from the Dead by the Glory of the Father, even ſo we alſo ſhould walk in Newneſs of Life. It is called by the Holy Ghoſt, a ſaving Ordinance, and is unto Believers and their Seed in the New Teſtament, as the Ark was to Noah and his Family in the Old World, who being in the Ark, was ſaved from periſhing in the Waters, when the reſt were drowned: So Baptiſm doth now ſave us, not only or mainly the outward Part of it, the putting away the Filth of the Fleſh, (which is yet an Ordinance to further our Salvation) but when the Spirit of Regeneration effectually concurs, ſo that we find there is a renewing of the Holy Ghoſt, and thereby the Anſwer of a good Conſcience towards God, 1 Pet. 3. 21. It is evident, that the Sacrament of the Lord's Supper is to continue to the End of the World. It was not only appointed for Apoſtles, to whom it was firſt adminiſtred, but unto all Believers, both Jews and Gentiles. And not only for that Age, but for all Gene-

Generations succeeding; for Believers are commanded to shew forth the Lord's Death till he come, by eating this Bread, and drinking this Cup. Therefore, if these Ordinances be appointed by God to continue to the End, it follows evidently, that he hath designed the Office of the Ministry, to hold up, and hold forth his Ordinances to the End of the World. 2d, Because the Promises which Christ hath made to uphold the Ministry are perpetual; therefore the Office must be perpetual, Matth. 28. 20. 'Go teach and baptize all Nations, and lo I am with you to the 'End of the World.' This Promise cannot be limited to the particular Age, during the Lives of the Apostles; because the Holy Ghost useth three Expressions, to declare the Perpetuity of this Promise, *Aion*, that this Promise shall continue so long as the World continues. Secondly, *Synteleia. Heos tes synteleis tu Aionos*, that this Promise shall have no End, till the World be consummate, or brought to a Period. Thirdly, *Pasas tas Hemeras*, all Days and Successions of Times. Not only *Meth hymon hemeras hymon*, not only with you, during your own Days, but all the Days of the Gospel, till Time shall be no more. And this Promise was not made to the Apostles as Apostles, not to the Apostles as Believers, but to the Apostles as Ministers and Stewards of the Mysteries of God. 3d, Because the Elect require the Office of the Ministry perpetually. Our Nature is as bad as Jews and Pagans, Eph. 2. 3. Our Judgment full of Darkness and Ignorance, 1 Cor. 2. 14. Our Wills stubborn and rebellious, and so alienated, that we rebel against the Light. The Delusions of Satan are strong. The Multitude of false Teachers are very numerous, so that they

they are ready to seduce the Elect themselves, if it were possible. 4th, Because the Ends for which Christ hath appointed a Ministry are perpetually necessary. The Elect must be called and gathered, for there will be some still in every Age to be added to the Church, of them that shall be saved. There are many Sheep, which are not yet brought into his Fold: Many who belong to the Election, who are not yet effectually called, them also will Christ bring in, both Jews and Gentiles, that there may be one Fold, as there is but one Shepherd. Now, God hath revealed no other ordinary Way to convert and bring these into his Fold, but the Ministry of his Word; for how shall they believe without a Preacher? Therefore if there be some Elect continually to be brought into Fellowship with Christ, and this End not fully attained till the End of the World, then the Ministry assigned to this End, must be perpetually necessary.

Quest. IX. "Is singing of Psalms with Grace 'in the Heart, a Part of the ordinary Worship of 'God?"

Yes; Col. 3. 16. Eph. 5. 16. James 5. 13.

Well then, do not the Quakers, and other Sectaries err, who are against the singing of Psalms, or at least tye it only to some certain Persons, others being excluded?

Yes.

By what Reasons are they confuted?

1st, From the Practice of Christ and his Apostles, Matth. 26. 30. From the Example of Paul and Silas, Acts 16. 25. From Moses and the Israelites, Exod. 15. 2d, Because the singing of Psalms was commanded under the Old Testament, and that, not as a Type of any Substance to come,

nor for any ceremonial Cause. Neither is it abrogated under the New Testament, but confirmed, Psalm 30. 4. Psalm 149. 1. 3d, From the general and universal Commands in the New Testament, Eph. 5. 19. Col. 3. 16. 1 Cor. 14. 15. 4th, Because the Apostle James says, Is any Man afflicted, let him pray; is any Man merry, let him sing Psalms, Chap. 5. 13. The Meaning is not, that none should sing but such as are merry: for then none should pray but such as are afflicted. 5th, Because by singing of Psalms we glorify God, we make his Praise glorious: We edify others with whom we sing as well as we edify ourselves. So the End to be proposed in singing, is teaching and admonishing one another, in Psalms, and Hymns, and Spiritual Songs, Col. 3. 16 Lastly, we chear and refresh ourselves, by making Melody in our Hearts to the Lord, Eph. 5. 19. Which ariseth, first, from our conscientious going about it as a Piece of Worship to God, and in so doing we are accepted in that. Secondly, from its being a Part of Scripture, appointed for his Praise, whether it agree with our Case or not. That being the End wherefore it was designed to be sung, is a sufficient Warrant for our joining in the singing thereof.

Quest. X. "Is Prayer, or any other Part of religious Worship now under the Gospel, either "tied unto, or made more acceptable, by any "Place, in which it is performed, or towards "which it is directed?"

No; John 4. 21. Mal. 1. 11. 1 Tim. 2. 8.

Well then, do not the Papists err, who consecrate Churches, and ascribe Holiness to them, and to other Places far off, where they mumble their Preachings, and mutter their Prayers?

Yes.

Yes.

Do not likewiſe many ignorant Perſons err, who think their private Prayers will be more acceptable to God, being ſaid in the Kirk, than in their own private Cloſets?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the Lord ſays, by the Mouth of his Prophet, that Prayers ſhall be offered up to him in all Places, under the Time of the Goſpel, Mal. 1. 11. 2d, Becauſe Chriſt commands us when we pray, to enter into our Cloſet, and the Door being ſhut, to pray to our Father which is in ſecret, leſt we ſhould ſeem to deſire Praiſe, and Approbation from Men: Which Rite and Ceremony of praying publicly, when we ſhould pray privately, Chriſt clearly condemns, Matth. 6. 5, 6. 3d, Becauſe Paul wills that Men pray every where, lifting up holy Hands, without Wrath and doubting, 1 Tim. 2. 8. 4th, Becauſe Chriſt ſays, The Hour cometh, when we ſhall neither in this Mountain, nor yet at Jeruſalem, worſhip the Father, John 4. 21.

Queſt. XI. "Hath God in his Word, by a poſitive, moral and perpetual Commandment, binding all Men in all Ages, particularly appointed one Day in Seven, for a Sabbath, to be kept holy unto himſelf?"

Yes; Exod. 20, 8, 10, 11. Iſa. 56. 2, 4, 6, 7.

Well then, do not ſome Men err, who maintain, That God hath not under the Goſpel determined any certain Day for his own Worſhip, but only hath commanded that ſome indefinite Time be deſtined for public Worſhip, which Time (ſay they) is left to be determined by the Church?

Yes.

By what Reasons are they confuted?

1st, Because the determining of an ordinary and sufficient Time for divine Worship, and as a Sabbath belongs to God only, and not to Man. For we do not read, that any such Power or Authority is granted to Man, either by the Law of Nature, or Scripture. Is it not a Thing of very great Moment? Is it likely that the Wisdom of God would leave it uncertain? This might accuse the Scripture of Imperfection. It is not suitable to the Love of God, and his Care towards his Church. By such Men's Doctrine, the Church Universal, and all oecumenic Councils, should be guilty of a dreadful Sin, which for so many Ages have been deficient in their Duty. Therefore, it behoveth that there be one Day in seven, by virtue of the fourth Command, seeing no where else another necessary Day is appointed, or prescribed in the Word. 2d, Because it is just and equitable (as the Adversaries grant) that one Day should be set apart for God, who hath freely given us six. 3d, Because in six Days God made the Heavens and the Earth, and rested on the seventh: Not out of Necessity, but to give us an Example to do the like. 4th, Because one Day of Ten, Twenty, or Thirty, cannot be thought convenient. Neither is such a Thing commanded in any Place of Scripture. And would it not argue a Neglect of divine Worship, and the Care of Souls, if one Day of Ten, Thirty, or Forty were appointed? Neither can the Fourth, Fifth or Sixth Day be appointed, seeing God hath commanded us to work six Days. This would make our Yoke more heavy than the Jewish Yoke, which the Adversaries will not grant. 5th,

Be-

Becauſe it is the principal and chief Scope of the fourth Command, that one Day in ſeven, in reſpect of us, be ſet apart and conſecrated to divine Worſhip. Not truly that ſome indefinite Time be ſet apart. If this were true, the fourth Command ſhould differ ſubſtantially from the other Precepts of the Decalogue; and ſo there behoved to be an uſeleſs Precept, or at leaſt a Tautology ought to be committed.

Do not likewiſe the Anabaptiſts, Socinians, and Libertines err, with whom we may take in the Quakers, (and other Antiſabbatarians, that diſown the Sabbath, as being carnal, and a Command of the Letter) who teach, That whatever is contained in the fourth Command is ceremonial, and ſo properly, as to the Matter and Subſtance which it holds out, abrogated wholly. And therefore (ſay they) by virtue of this fourth Command there is no Day to be ſet apart for public divine Worſhip?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the fourth Command, which appoints one Day of Seven to be ſet apart for God, is a poſitive, and moral Command, as to Subſtance; ſeeing it was given to Adam in his Integrity, before ever there was need of any Types and Ceremonies ſhadowing forth Chriſt, Gen. 2. 2, 3. 2d, Becauſe it was repeated, before the Promulgation of the ceremonial Law, Exod. 16. 23. 3d, Becauſe it was written with God's own Hand, and inſerted into the Midſt of the Reſt of the moral Precepts, and was put into the Ark of the Teſtimony, with the other Nine, which Honour was never conferred upon any Precept merely ceremonial. 4th, Becauſe all the Rea-

ſons of this Command are intirely moral. He reſted after ſix Days, and allowed us ſix Days to work, therefore in all Equity we ought to reſt after ſo many Days Work, and give God a Seventh. 5th, Becauſe Chriſt confirms this Command, in ſaying, Pray that your Flight be not in the Winter, neither on the Sabbath Day; where the Lord inſinuateth that as travelling is troubleſome to the Body in Winter, ſo would it be to the Minds of the Godly to travel on that Day, ſpecially and ſolemnly ſet apart for God's Worſhip. Now if there be no Sabbath to continue after Chriſt's Aſcenſion, or if it were not to be ſanctified, there would be no Occaſion of this Grief and Trouble, that they behoved to travel on the Sabbath, and durſt not tarry till that Day were by paſt; and ſo no Cauſe to put up this Prayer, which yet by our Lord's Exhortation ſeemeth to infer, that the Sabbath was to be as certain in its Time, as the Winter. And doubtleſs this cannot be meaned of the Jewiſh Sabbath; for that was to be aboliſhed ſhortly. Next, travelling on the Jewiſh Sabbath was to be no Cauſe of Grief unto them, if indeed all Days were alike, neither would it be ſcrupled in ſuch a Caſe by the Apoſtles, to whom he is now ſpeaking.

Queſt. XII. "Was this one Day in ſeven, from "the Beginning of the World, to the Reſurrec- "tion of Chriſt, the laſt Day of the Week?"

Yes.

"And was it, from the Reſurrection of Chriſt, "changed into the firſt Day of the Week?"

Yes.

"And is it to be continued to the End of the "World, as the Chriſtian Sabbath?"

Yes;

Yes; Gen. 2. 2, 3. 1 Cor. 16. 1, 2. Acts 20. 7. Rev. 1. 10. Matth. 5. 17, 18.

Well then, do not the Sabbatarians err, who maintain, That the Jewish Sabbath, or the seventh Day from the Creation, is to be observed?

Yes.

Do not others likewise err, who maintain, That the Observation of the Lord's Day, is only of Ecclesiastic and Apostolic Institution?

Yes.

These Authors (you see) do confound, and make two Things really distinct, to be but one, namely, Ecclesiastic and Apostolic Institution.

Yes.

By what Reasons are they confuted?

1st, Because the fourth Command standing, wherein one Day of seven is appointed, the numbering is left free to God himself, that the Right and Power may be reserved to Christ the Lawgiver, and to his Spirit, for the Change of the Day, and to continue the Worship prescribed in the fourth Command. 2d, From the Name itself; for our Sabbath is called the Lord's Day, Rev. 1. 10. I was in the Spirit on the Lord's Day: or on that Lord's Day, or Dominic Day, or Day which is the Lord's; pointing out a Day singularly, and a Day, which in a particular and special Manner is called His Day; even as the Lord's Prayer and the Lord's Supper are so called, because appointed by Christ the Lord. 3d, Because God only can abrogate the Lord's Day (the Adversaries granting so much) therefore he that hath Power to rescind, hath Power likewise to establish. 4th, Because there is an implicit Command, concerning the Observation of the Lord's Day, 1 Cor. 16. 2. As I have (saith Paul) given Order to the Church-

Churches of Galatia, even so do ye; the first Day of the Week, let every one of you lay by him. From which Place, we may reason thus; that not the seventh, but the first Day, is the chief solemn Day for Worship after Christ's Resurrection, because the Apostles did pitch particularly, and eminently upon that Day, and that in divers Churches, as the fittest Time for expressing their Charity. He doth not think it indifferent what Day it be done on, nor that all Days are alike, but pitched on the first Day, not in one Church only, but in many. Next, this Command supposeth them to be already acquainted with some special Privileges of the first Day beyond others, and there must be some peculiar Thing in this Day making it fit, yea more fit, for such a Purpose, rather than any other Day. 5th, Because as the seventh Day was instituted in Remembrance of the Works of Creation, so the first Day, after the Work of Redemption was finished, succeeded as most convenient, for collating and comparing both Mercies together. 6th, Because Christ, on the first Day of the Week, appeared most frequently to his Disciples, and blessed it with his Presence, Matth 28. 9. Acts 1. 3. John 20. 19, 26. 7th, Because on that Day the Holy Ghost descended upon the Apostles. And on the same Day Peter baptized three Thousand, Acts 2. 1, 2, 3, 4, 41. 8th, Because the Church in the Time of the Apostles did observe this first Day of the Week, as holy, Acts 20. 7. But the Practice of the Apostles, approven in Scripture, is equivalent to a divine Institution. 9th, Because Christ was seen of his Apostles forty Days after his Resurrection, and spoke to them of the Things pertaining to the Kingdom of God, during

ing which Time he hath taught them all Things needful to be known, and among the rest (it is probable) the Change of the Sabbath, and the Institution of the first Day of the Week, and that immediately after his Resurrection: He hath either immediately by himself instituted that Day, or hath inspired his Apostles to observe it, from the same very Time. 10th, Because the Lord hath remarkably owned this Christian Sabbath, in being remarkably avenged upon the Breakers and Profaners thereof, as it is clear from several Histories.

Quest. XIII. " Is this Sabbath then kept holy " unto the Lord, when Men, after a due Prepara- " tion of their Hearts, and ordering of their com- " mon Affairs before-hand, do not only observe an " holy Rest all the Day from their own Works, " Words, and Thoughts, about their worldly Em- " ployments and Recreations; but are also taken up " the whole Time, in the public and private Ex- " ercises of his own Worship, except what is " spent in the Duties of Necessity and Mercy ?"

Yes; Exod. 16. 23, 25, 26, 29, 30. Exod. 31. 15, 16, 17. Isa. 58. 13. Neh. 13. 15, 16, 18, 19, 21, 22.

Well then, do not some err, who think, That after public Worship is ended, the Rest of the Lord's Day may be spent in ordinary Exercises, Recreations, and such like Sports as are not unlawful on other Days, unless they be forbidden by the Church, or Common-wealth wherein Men live ?

Yes.

By what Reasons are they confuted ?

1st, Because the Lords says in the fourth Commandment, ' In it thou shalt not do any Work.'

But

But ordinary Recreations, Games and Sports are our own Works. 2d, Becauſe Nature itſelf requires, that we beſtow as much of the Sabbath Day on God, who is the Lord of Time, and of all Things which we have, as we can, and uſe to beſtow upon our own Affairs, on other Days. 3d, Becauſe the Lord ſays, If thou turn away thy Foot from the Sabbath, from doing thy Pleaſure on my holy Day, and call the Sabbath a Delight, and the Holy of the Lord honourable, and ſhalt honour him, not doing thy own Ways, nor finding thy own Pleaſure, nor ſpeaking thy own Words, then ſhalt thou delight thyſelf in the Lord, and I will cauſe thee to ride on the high Places of the Earth, and feed thee with the Heritage of Jacob thy Father, for the Mouth of the Lord hath ſpoken it, Iſa. 58. 13, 14. See Jer. 17. 22. Deut. 5. 12, 13, 15. Numb. 15. 32, 33, 36. And Neh. 13. 15. to Verſe 23. In thoſe Days ſaw I in Judah ſome treading Wine Preſſes on the Sabbath; and bringing in Sheaves, and lading Aſſes, as alſo Wine-grapes, and all Manner of Burdens which they brought into Jeruſalem on the Sabbath Day, and I teſtified againſt them in the Day wherein they ſold Victuals.

CHAP. XXII.

Of Lawful Oaths and Vows.

Question I.

"IS the Name of God that only by which "Men ought to ſwear?"

Yes; Deut. 6. 13.

Well then, do not the Papiſts err, who in their

their ſwearing join with their calling upon the Name of God, the calling on Saints departed and their Reliques?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe ſwearing is a Part of Divine Worſhip, which is only due to God, Deut. 6. 13. Deut. 10. 20. Iſa. 65. 16. 2d, Becauſe God only is the Judge of hidden and ſecret Truth; and the Avenger to take Vengeance on them that do not ſwear in Truth. Therefore he only is to be called on as Witneſs of theſe Things which are aſſerted and promiſed; which was the Practice of the Apoſtle Paul, Rom. 9. 1. and 1. 9. Phil. 1. 8. 3d, Becauſe God condemns ſwearing by them that are no Gods, Jer. 5. 7.

Queſt. II. "Is an Oath warranted by the Word "of God, under the New Teſtament, as well as "under the Old, in Matters of Weight and Mo-"ment?"

Yes; Heb. 6. 16. Iſa. 65. 16. Gal. 1. 20, Rom. 1. 9. Rom. 9 1. 2 Cor. 1. 18, 23. and 11. 31. and 12. 19 1 Theſſ. 5. 27. Rev. 10. 6.

Well then, do not the Quakers and Anabaptiſts err, who maintain, That there is now lawful Uſe of an Oath under the New Teſtament?

Yes.

Do not likewiſe the Papiſts err, who make it a Degree of Perfection, to abſtain from all Oaths?

Yes.

By what Reaſons are they confuted?

1ſt. From Iſa. 65. 16. Where it is promiſed under the Time of the Goſpel, that the Nations, to be converted to Chriſt, ſhall ſwear by the Name of

of God, as is clear alſo from Jer. 4. 2. 2d, Becauſe the calling upon the Name of God with due Fear and Reverence in ſwearing, is commanded in the Third Command, as the Profanation of his Name is forbidden: but Chriſt came not to aboliſh the Moral Law. 3d, From the approven Examples of the Saints, which occur in the New Teſtament, Gal. 1. 20. Rom. 1. 9. and 2 Cor. 1. 13, 18. Rev. 10. 6. 4th, Becauſe the End of an Oath is approven by God, and is in all Ages neceſſary to all Men, being the End of all Controverſy, Heb. 6. 16. 5th, Becauſe an Oath rightly taken, is an Act of Religion, whereby we glorify God, and adore his Attributes. We thereby, firſt, ſolemnly acknowledge his Being and Exiſtence. Secondly, his Obiquity that he is preſent in all Places, and in all Times, and within our hearing, Pſalm 139. 7. His Omniſcience, that he is the Searcher of the Heart. The Apoſtle calls him *Kardiognoſtes*, Acts 15. 8. We acknowledge, fourthly, his Truth and Veracity: he is a Witneſs brought into the Court that cannot lie, nor be impoſed upon, as ſaith the Apoſtle, 'be not deceived, God is not mocked,' Gal. 6. 6. Fifthly, his Supremacy over all Creatures, for verily Men ſwear by the greater, Heb. 6. 16. We acknowledge, ſixthly, His vindictive Juſtice, as he is a Revenger of Perjury. Seventhly, we acknowledge his Providence, and Fatherly Care of the Concerns of Mankind, owning the Cauſe of the Righteous. 6th, Becauſe there being an expreſs Law for ſwearing, (viz. rightly, Deut. 10. 20.) it muſt either belong to the Moral Law, to the Judicial Law, or Ceremonial Law. The Adverſaries will not call it a Part of the Judicial Law, which was given to the Jews, as a Body Politic, which

expired

expired together with the State of that People. It is no Part of the Ceremonial Law, for what was purely Ceremonial, was purely Typical: But the Law concerning an Oath was not a Type of any Thing to come. And if it was a Type, where will you find its Antitype in all the Gospel, or the Thing represented by it? Therefore, it must be a Part of the Moral Law, Deut. 6. 13. Jer. 4. 2. and consequently perpetual, which Christ came not to destroy. It is confirmed hence, that it was of authentic Use, and held sacred among the Patriarchs, before the Delivery of the Levitical Law, as is clear from Abraham the Father of the Faithful, and Abimelech, Gen. 21. 23, 24, 31. Consider also, that other Instance in Abraham, Gen. 24. 2, 3, 9. who would not give his Servant an Oath rashly, nor exercise his Authority to impose on his Conscience. It is evident also from the Example of Isaac, who made a Covenant, and swore to Abimelech, Gen. 26. 28, 31. And from the Example of Jacob, who made a Covenant with, and swore to his Uncle Laban, by the Fear of his Father Isaac, Gen. 31. 53. That is, by God, who is called our Fear, by Reason of the filial Awe, and Fear, we ought to stand in before him, Isa. 8. 13: 7th, Because the Reasons and Usefulness of Oaths are perpetual, and the same to us under the Gospel, as they were to them under the Law. There is as much need of Oaths for ending of Strife in this litigious Age, as there could be in former Times. 8th, Because Oaths were once lawful, therefore they are lawful still; unless the Adversaries prove them repealed; which they must do, not by stealing out of the Scripture single Words by themselves, making one Part contradict another.

9th, Becauſe we need not fear to imitate any thing which is done in Heaven. Our Lord has taught us to pray, 'Thy Will be done on Earth as it is in Heaven.' But the Angel (ſays John, Rev. 10. 5, 6.) which I ſaw ſtand upon the Sea, and upon the Earth, lifted up his Hand to Heaven, 'and ſwore by him that liveth for ever and ever.' That Angel calls himſelf our Fellow-Servant, and of our Brethren the Prophets, and of them which keep the Sayings of this Book, Rev. 22. 9. And therefore the Angels being of the ſame Fraternity with us, do not act under different Diſpenſations from us.

Queſt. III. "Is an Oath to be taken in the "plain and common Senſe of the Words, without "Equity, or Mental Reſervation?"

Yes; Pſalm 24. 4. Exod. 20. 7. Lev. 16. 12. Jer. 4. 2.

Well then, do not the Anabaptiſts err, who maintain, That it is lawful in ſwearing to uſe Words of Equivocation?

Yes.

Do not likewiſe the Papiſts err, who maintain, Mental Reſervation, to be lawful in Swearing?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the Scripture requires from all Men in their common Dealing one with another, in their Diſcourſe and Conferences; Verity and Simplicity, Matth. 5. 37. Eph. 4. 25. Much more are theſe Things required in Swearing, wherein God is called to be Witneſs of the Truth of theſe Things which are aſſerted. 2d, Becauſe the Lord threatneth ſuch as uſe Guile and Deceit in their Words, Pſalm 15. 4. and 24. 4. Gal. 2. 11.

2. 11, 12, 13. 3d, Becauſe the Lord requires in every Oath, Truth, Righteouſneſs, and Judgment, Jer. 4. 2. 4th, Becauſe Equivocations, and Mental Reſervations, are againſt the very End of an approven Oath; which is to put an End to all Debate and Controverſy. 5th, Becauſe if Equivocations, and Mental Reſervations were lawful, in vain ſhould the Lord have made Laws againſt Lying; for a Lie may be excuſed by Mental Reſervation. 6th, If Equivocations, and Mental Reſervations were allowed, they would take away all Commerce among Men, and would make Bonds, Contracts, and Charter-Parties of none Effect.

Queſt. IV. "Is a religious Vow to be made to "God alone, and not to any Creature?"

Yes, to God alone, Jer. 44. 25, 26. Pſalm 76. 11.

Well then, do not the Papiſts err, who maintain, Vows may be made to Saints departed, and to *Cenobiarchs*, that is, to Priors of Monaſteries, or Abbeys?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe Vows are a Part of our Gratitude, and Thankfulneſs due to God only, for his Favours and Mercies conferred upon us, Pſalm 50. 14. Pſalm 66. 13, 14. 2d, Becauſe we are commanded in the Word to make our Vows to God, and perform them. But no where are we appointed to make our Vows to Saints departed, Pſalm 58. 14. 3d, Becauſe God only is the Trier, and Searcher of the Heart: And it is he only that knoweth the Sincerity of the Man's Mind that voweth, and is able to puniſh ſuch as violate, and break their Vows, Deut. 23. 21.

4th, Becauſe the Lord threatneth thoſe ſeverely, that had vowed to any other Gods but to himſelf alone, and accuſes them of a very great Sin, Jer. 44. 25, 26.

Queſt. V. "Are Popiſh Monaſtical Vows of a "perpetual ſingle Life, profeſſed Poverty, and re- "gular Obedience, ſo far from being Degrees of "higher Perfection, that they are ſuperſtitious "and ſingle Snares, in which no Chriſtian may "intangle himſelf?"

Yes; Matth. 19. 11, 12. 1 Cor. 7. 2, 9. Eph. 4. 28. 1 Pet. 4. 2.

Well then, do not the Papiſts err, who maintain, Monaſtical Vows of perpetual ſingle Life, profeſſed Poverty, and regular Obedience, to be Degrees of higher Perfection?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe a Vow of a perpetual ſingle Life is unlawful: For no Man ought to Vow the Performance of that for which he hath not a Promiſe of Strength to perform. But no Man hath a Promiſe of perpetual Continency, which is neceſſarily required to a perpetual ſingle Life: Nay, Chriſt ſays expreſly, that the Gift of Continency is not given to all Men, Matth. 19. 11. 2d, Becauſe Marriage is honourable among all Men, and the Bed undefiled, Heb. 13. 4. 3d, Becauſe the Apoſtle bids every Man take his own Wife, for ſhunning of Fornication, 1 Cor. 7. 1, 2, 9. 4th, Becauſe the forbidding of Marriage is a Doctrine of Devils, 1 Tim. 4. 1, 3.

Next, the Vow of profeſſed Poverty is unlawful.

1ſt, Becauſe the Lord did not allow Beggars to be among his People of old, Deut. 15. 7. 2d, Be-

Becauſe, Augur wiſhed that the Lord might not give him Poverty, leaſt he ſhould ſteal, and take the Name of God in vain, Prov. 30. 8, 9. 3d, Becauſe the Lord will have every Man eat his Bread in the Sweat of his Face, Gen. 3. 19. 4th, Becauſe the Apoſtle commands the Theſſalonians to work with their own Hands, 1 Theſſ. 4. 11. 5th, Becauſe profeſſed Poverty hindreth a greater Good, viz. our Charity, and Benevolence towards the poor and indigent Members of Chriſt, which is contrary to the Apoſtle's Rule, Eph. 4. 28.

The Vow of Regular Obedience is likewiſe unlawful.

1ſt, Becauſe it makes us the Servants of Men, which is contrary to the Apoſtle, 'Ye are bought with a Price, be not ye the Servants of Men,' viz. To do any Thing for the Service, or Obedience of Men (Superiors) which ſhould be repugnant to the Commands of the Service of God. Or ſuffer not yourſelves in ſpiritual Things to be brought in Bondage by any Man, that you ſhould not freely uſe that which the Lord hath made free to us, 1 Cor. 7. 23.

CHAP. XXIII.

Of the Civil Magiſtrate.

QUESTION. I.

"HATH God armed the Civil Magiſtrate "with the Power of the Sword, for the "Defence, and Encouragement of them that are "Good, and for the puniſhment of Evil-doers?"

Yes; Rom. 13. 1, 2, 3, 4. 1 Pet. 2. 13, 14.

Well then, do not the Socinians err, who maintain, That it is not the Duty of the Civil Magistrate to punish the Guilty with Death?

Yes.

By what Reasons are they confuted?

1st, Because God hath expressly commanded, that transgressing Idolaters be put to Death, Deut. 17. 7. and 19 21. 2d, Because it appertains to the Office and Duty of the Magistrate, to punish the Guilty with Death, Rom. 13. 4. 1 Pet. 2. 14. 3d, Because the Capital Punishment of evil Doers makes others stand in awe, and fear to offend, Deut. 13. 11. and 19. 20. 4th, Because, if the Magistrate shall neglect to inflict due Punishment, the Lord himself will be avenged on that Magistrate, 1 Kings 20. 42. Numb. 25. 4. 5th, Because he that smiteth a Man so that he die, shall surely be put to Death, Exod. 21. 12. 6th, Because all that take the Sword, shall perish by the Sword, Matth. 26. 52. Namely, without a lawful Call, or Order for it. They shall perish, by Order and Command of the Magistrate to whom the Lord hath given the Sword for this very same End, to punish evil Doers with Death, Gen. 9. 6. Rom. 13. 4.

Quest. II. "Is it the Duty of the Civil Magistrate to take Order, that all Blasphemies, and Heresies be suppressed all the Ordinances of God duly settled, administred and observed; all Abuses in Worship, and Discipline reformed, all Idolaters, Gainsayers, and other obstinate Dissenters be obliged and forced to quit their Tenets and Opinions, and conform themselves to the true Worship and Service of God according to his Law?"

Yes;

Yes; Isa. 49. 23. 2 Chron. 15. 12, 13. and 34. 33. 2 Kings 18. 4. and 23. 1. to the 26 Verse. Ezra 7. 23, 25, 26, 27, 28. Lev. 24. 16.

Well then, do not the Quakers, and other Sectaries err, who judge it Antichristian, and the Practice of the Church of Rome, that the Civil Supreme Magistrate, with the Assistance of the Church and her Censures, should by his coactive Power, force and oblige all his Subjects to a Reformation of Religion, and to a Conformity to the true Worship, sound Doctrine, and Discipline of the Church?

Yes.

By what Reasons are they confuted?

1st, Because it is foretold by the Prophet Isaiah, that in the Days of the Gospel, Kings shall be nursing Fathers, and Queens nursing Mothers to the Church of God, Chap. 49. 23. 2d, Because Artaxerxes, who was but a Heathen King, was very careful to make a Decree, that whatsoever was commanded by the God of Heaven, should be diligently done for the House of the God of Heaven. And whosoever would not obey the Law of God and the King, Judgment was to be executed speedily upon him, whether by Death, Banishment, Confiscation of Goods, or Imprisonment. For which singular Mercy, Ezra blessed the Lord God of his Fathers, who had put such a Thing in the King's Heart, Chap. 7. 23, 25, 26, 27, 28. So did Nebuchadnezzar make a Decree, that if any People, Nation or Language should speak any Thing amiss against the God of Heaven, they should be cut in Pieces, and their Houses made a Dunghill, Dan. 3. 29. The like we read of Darius, who made a Decree, that

that all Men should tremble and fear before the God of Daniel, Chap. 6. 26. 3d, From the Example of Hezekiah, who removed the High Places, and brake the Images, and cut down the Groves, and brake in Pieces the Brazen Serpent, to which the Israelites did burn Incense, 2 Kings 18. 4. 4th, From the Example of Josiah, who made a thorough Reformation; and made all Israel to serve the Lord their God. The Word in the Original importeth, that he in a Manner forced, and compelled them to the pure Worship, and Service of God, as a Servant is forced and compelled to his Work. He, by his royal Power and Authority, kept them in Order, forbidding Idolatry, and commanding them to serve God no otherwise, than according to his Word, 2 Chron. 34. 33. and 15. 12, 13. They entered into a Covenant to seek the Lord God of their Fathers, with all their Hearts, and with all their Soul: That whosoever would not seek the Lord God of Israel, should be put to Death, whether Small or Great, Man or Woman. 5th, Because whosoever blaspheмed the Name of the Lord, was surely put to Death, Lev. 24. 16. This blaspheming was a piercing through, or stabbing the Name of the Lord, as the Original Word properly signifies, which may be done not only after this Manner, but by maintaining blasphemous Errors and Heresies. 6th, Because the supreme Magistrate is *custos utriusque tabulae,* a Keeper of both Tables of the Law of God: As well of the first Table, which relates to Religion, and our Duty to God; as of the second, which relates to Righteousness, and our Duty to our Neighbour. If then, he may punish evil Doers, who offend against the second Table, and force and compel them to Obedience, by

by the Sword of Justice, which God hath put into his Hand; much more may he punish Idolaters and Blasphemers, who offend against the first Table, and force and compel them to Obedience, seeing there are many Sins against the first Table, which are more hainous and odious than the Sins against the second Table. And though it be the sinful Practice of the Church of Rome, to force Men and Women to be of their Religion, which is Superstitious and Idolatrous; yet it is not so to others, who have the true Religion among them. And though our blessed Saviour, and his Apostles did not use such Means for propagating the Gospel, reserving the Glory of conquering of Souls to himself, and the Power of his Spirit; yet has taught nothing to the contrary, but that Kings and Magistrates whom he has made nursing Fathers to his Church, may, according to the laudable Examples of the good Kings of Judah, improve their Power for Reformation, and Maintainance of his own Religion. And though Religion hath been much advanced by suffering, yet it will not infer, that a Christian Prince has not Power to reform his own Subjects, or to extirpate Blasphemers and Heretics.

Quest. III. "Is it lawful for a Christian to accept and execute the Office of a Magistrate, when called thereunto?"

Yes; Prov. 8. 15, 16. Rom. 13. 1, 2, 4.

Well then, do not the Anabaptists err, who maintain, That it is not lawful for Christians to carry the Office of a Magistrate?

Yes.

By what Reasons are they confuted?

1st, Because there is no Power but of God, and the Powers which are, are ordained of God,

Rom

Rom. 13. 1. 2d, Because Solomon says, 'By me (that is, by the Lord) Kings reign, and Princes decree Justice,' Prov. 8. 15. 3d, Because the Magistrate exercises, and executes God's Judgments, Deut. 1. 17. 4th, Because the Magistrate receiveth all Things from God, which are necessary for the Performance of his Office, Num. 11. 17. 5th, Because the Lord hath promised, that Magistrates under the Gospel, shall be nursing Fathers to his Church, Isa. 49. 23. 'And shall make the Whore desolate, naked, and shall eat her Flesh, and burn her with Fire,' Rev. 17. 16.

Quest. IV. "May the Civil Magistrate now under the New Testament, wage War upon just "and necessary Occasions?"

Yes; Luke 13. 14. Matth. 8. 9, 10. Rev. 17. 14, 16. Acts 10. 1, 2.

Well then, do not the Quakers, Anabapists, and Socinians err, who maintain, That it is altogether unlawful, now under the New Testament, to wage War?

Yes.

By what Reasons are they confuted?

1st, Because God appointed and commanded lawful War, Numb. 31. 2. For it is said, 'The Spirit of the Lord came upon Gideon, when he was to fight the Battles of the Lord, against the Midianites and Amalikites,' Judges 6. 34. Nay, the Lord himself prescribeth the Manner and Way of making of War, Numb. 10. and 31. 27. Deut. 20. 2. And giveth Knowledge and Skill to his Generals and Heroes, to fight his own Battles, Psalm 18. 34. and 144. 1. All which are in nowise abrogated, and taken away under the New Testament. 2d, Because the Cen-

Centurion, that was converted to the Faith, did not lay down his Office of a Captain of a Hundred, which surely he would have done, if to war under the New Testament had been unlawful, Acts 10. 1, 2, 47. The same may be said of the believing Centurion, Matth. 8. 8, 9, 10. 3d, Because the Office of a Soldier is not reprehended and reproved, by John the Baptist, but rather approven, Luke 3. 14. 4th, Because Opposition, and Defence against unjust Violence, which oftentimes cannot be done without War, is the very Law of Nature. 5th, Because it is foretold, that the Kings of the Earth shall make War against the Beast, Rev. 17. 14, 16.

Quest. V. "May the Civil Magistrate assume to "himself the Administration of the Word and "Sacraments, or the Power of the Keys of the "Kingdom of Heaven?"

No; 2 Chron. 26. 18. Matth. 18. 17. and 16. 19. 1 Cor. 12. 28, 29. Rom. 10 5. Heb. 5. 4.

Well then, do not the Erastians err, who maintain, That the Civil Magistrate hath in himself all Church Power; and so may administer the Sacraments, and preach the Word, and may exercise the Power of the Kingdom of Heaven?

Yes.

By what Reasons are they confuted?

1st, Because Christ hath given no such Power to Magistrates: As evidently appears from all those Places of Scripture, where mention is made of the Keys. There is not in them one Syllable of the Civil Magistrate, Matth. 18. 17. and 16. 15. 19. 2d, If the Power of the Keys of the Kingdom of Heaven agree to the Magistrate, as a Magistrate, then ought it agree to every Magistrate, though the Magistrate were an Infidel, or

a Woman, which is absurd. 3d, A Magistrate as a Magistrate, is not a Minister of the Church, as is evident from all the Catalogues of the Ministers of the Church. For in them, you will not find any Mention of the Magistrate, Eph. 4. 11. Rom. 12. 7, 8. 1 Cor. 12. 8, 9, 10. 4th, Because, before ever there was a Christian Magistrate in the World, the Church exercised all Acts of Church Jurisdiction, and Government. The Church ordained Ministers and Pastors; 1 Tim. 4. 14. And inflicted the Censure of Excommunication, 1 Cor. 5. 5. And relaxed the Penitent from Censure: called a Synod, and Stigmatized Heretics, Acts 15. 5. 5th, Because God hath put a Difference between the Church Government and the Civil, and hath appointed distinct Governors to them, 2 Chron. 19 8, 9, 10, 11. 6th, Because God did severely punish Saul and Uziah, for presuming to offer Sacrifice, which was proper to the Priest only, 1 Sam. 13. 9, 10, 13. 2 Chron. 26. 16. 19.

Quest. VI. "Hath the Civil Magistrate Power "to call Synods, to be present at them, and to pro- "vide that whatsoever is transacted in them be "according to the Mind of God?"

Yes; 2 Chron. 19. 8, 9, 10, 11. and 2 Chron. 29, 30. Chapters. Matth. 2. 4, 5.

Well then, do not the Papists err, who maintain, That the Judgment and Care of Religion doth not belong to the Civil Magistrate?

Yes.

By what Reasons are they confuted?

1st, Because the Custody, and keeping of the divine Law, is committed by God to the Civil Magistrate, Deut. 17. 18. 2d, Because it was foretold, that Kings should be nursing Fathers to the

the Church, Isa. 49. 23. 3d, Because it is the Duty of the Magistrate, to take Care that Subjects may lead a quiet and peaceable Life, in all Godliness and Honesty, 1 Tim. 2. 2. 4th, From the commendable Examples of the good Kings of Judah, 2 Chron. 29. 30. Chapters.

Quest. VI. "Doth Infidelity, or Difference in "Religion make void the Magistrates just and "legal Authority?"

No.

"Doth it free the People from their due Obe-"dience to him?"

No; 1 Pet. 2. 13. Rom. 13. 1, 2, 3, 4. Tit. 3. 1.

Well then, do not the Papists, Anabaptists, and others err, who maintain, That Subjects ought not to suffer a King that is an Infidel, or obey that King in his just Commands, that differs from them in Religion?

Yes.

By what Reasons are they confuted?

1st, Because we are commanded to submit ourselves to every Ordinance of Man, 1 Pet. 2. 13. Namely, in all that they command us, if it be not contrary to God and his Command: Otherwise, (according to Acts 4. 19.) it is better to obey God than Man. And it is said, for the Lord's sake, that is, because it is God's Will to govern us by them. 2d, Because the Christians, which were at Rome, were commanded by the Apostle to subject themselves to the higher Powers and that without Exception of Religion and Piety, and even to that Heathen the Roman Emperor, Rom. 13. 1. 3d Because the same Apostle writing to Titus, bids him exhort the Cretians, his Hearers, to obey Magistrates, what Manner

of ones soever they be, not only believing ones, but also those that are unbelieving, as then they were yet most of them, Tit. 3. 1. 4th, Because when the Apostle Paul was pursued for his Life, and charged with Matters criminial he appealed unto Cesar, Acts 25. 10, 11. 5th, Because the Prophet Jeremiah did own the Power of Zedekiah, who had turned aside to a false Worship, and had despised the path which he had made to the King of Babylon, Ezek. 17. 16, 17. Now hear, I pray thee, says the Prophet, 'O my Lord the King let my Supplication, I pray thee, be accepted before thee,' Jer. 27. 20. 6th, Because Christ himself payed Tribute to Cesar, though he was free, being both the Son of God by Nature, and Son of David by Birth, Matth. 22. 21. Rom. 13. 7. 7th, Because Paul did own and acknowledge the Power of King Agrippa; Acts 26. 2.

Quest. VII. "Is it the Duty of People to pray "for Magistrates, and honour their Persons?"

Yes; 1 Tim. 2. 1, 2. and 1 Pet. 2. 17.

Well then, do not some err, who deny this?

Yes.

By what Reasons are they confuted?

1st, Because Samuel at the Request of Saul, whom he knew the Lord had rejected, returned again after him, and honoured him before the People, 1 Sam. 15. 31. 2d, Because the Lord having appointed Magistrates to administer Justice and Judgment in his Name, is so far pleased to honour them, as to call them Gods, and the Children of the most High, Psalm 82. 1, 6. 3d, Because the Apostle Peter says, 'Fear God, and honour the King,' parallel to what Paul says, Render to all Men their Dues, Honour to whom

Honour

Honour is due, 1 Pet 2. 17. Rom. 13. 7. 4th, Because even Heathen Magistrates are called the Lord's anointed, Isa. 45. 1. And the Lord calls Nebuchadnezzar his Servant, Jer. 27. 6. If then such Magistrates ought to be honoured upon that Account; much more Christian Magistrates. 5th, Because if we be obliged not to speak evil of Dignities, 2 Pet. 2. 11. nor revile the Gods; Exod. 22. 8. we are obliged to honour Dignities, for where a Sin is forbidden, the contrary Duty is commanded. 6th, Because God commanded his People the Jews to seek the Peace of the City (that is, the Welfare and Prosperity of Babylon) whether he had caused them to be carried away Captives, Jer. 29. 7. 7th, Because the Prophet, the Man of God, besought the Lord in behalf of Jeroboam, and prayed for him, a Man that had made Apostacy from the true Worship of God, and had made Israel to sin, 1 Kings 13. 3. 8th, Because our blessed Saviour says, 'Render to Cesar the Things that are Cesars,' Matth. 22. 21. But Prayers and Supplications are as due to Cesar, as Custom and Tribute, 1 Tim. 2. 1, 2. 9th, Because the Apostle commands us to pray for all that are in Authority, that we may lead a quiet and peaceable Life; which is the Cause wherefore we must pray for Magistrates. For in the Apostles Time, and long after, Magistrates were Persecutors of the Church of God, and hindred the Members of Christ to live in Peace and Godliness, 1 Tim. 2. 1, 2. 10th, Because Moses cried unto the Lord in Behalf of Pharaoh, Exod. 8. 12. Abraham prayed unto God for Abimelech, Gen. 20. 17. Jacob blessed Pharaoh, Gen. 47. 7, 10. 11th, Because many blessed Martyrs going to Death have prayed for

their persecuting Magistrates, following the Example, and Command of our blessed Saviour Luke 23. 34. Matth. 5. 44.

Quest. VII. "Ought any Man at his own "Hand, or at the Instigation of other Men, to assassinate or kill a Magistrate, or any private or "public Person, under the Pretence they are "Heretics, and Persecutors of the Truth?"

No; Exod. 20. 13. Prov. 1. 10, 11.

Well then, do not those Men of the Romish Church err, and others, who own this dangerous Tenet?

Yes.

By what Reasons are they confuted?

1st, Because all Sorts of Murder is expresly forbidden in the sixth Command 'Thou shalt not kill;' Exod. 20. 13. Where there is a clear Distinction made by *Thou*, between a private Man and a public Magistrate that doth it by divine Authority. 2d, Because tho' Saul was a Man rejected of God (1 Sam. 15. 26.) yet David says to the Amalekite, 'How wast thou not afraid to stretch forth thine Hand to destroy the Lord's anointed,' 2 Sam. 1. 14. see 1 Sam. 24. 5. and 26. 9. 3d, Because whatever may be alledged from Phineas his Fact Numb. 25. 8. from Ehud's Fact in stabbing Eglon, Judges 3. 41. from Samuel's Fact in killing Agag, 1 Sam. 15. 33. and from Elijah's Fact in killing the Priests of Baal, 1 Kings 18. 30. They will not by any means favour private Mens Assassinations; for certainly Phineas had a Divine Motion, as Ehud had, stirring him up; which was evident by the Lord's approving the Fact, and rewarded it. Samuel (no doubt) was moved hereunto by an inward Motion and instinct of God, and the Conduct of his Spirit, as was

Elijah

Elijah: so that their Facts, and such like, were altogether particular, and cannot be abused by imitation, and followed by every one, as Rules, whose Calling is not properly to use the Sword of Justice. 4th, Because it would bring a Mass of Confusion, to the utter Ruin of all Societies, if every Man at his own Hand might execute vindictive Justice upon Offenders, who deserve it, or upon Pretence they deserve it, which is to fight against God, who is the God of Order Politic, as well as Ecclesiastic, and not of Confusion. 5th, Because the Wrath of Man worketh not the Righteousness of God, Jam. 1. 20. 6th, Because it is a Contempt of public Laws, and public Order. It is an Usurpation of the Magistrates Sword, which God hath put into his Hand for punishing and protecting. It is an Invasion of God's Right and Prerogative of executing Vengeance, which he hath so expressly reserved to himself, Psalm 94. 1. Rom. 12. 29. Deut. 23. 35. Prov. 25. 21, 22. 7th, Because Solomon says, 'My Son, if Sinners entice thee, consent thou not; if they say, Come with us, let us lay wait for Blood, let us lurk privily for the Innocent, walk not thou in the Way with them,' Prov. 1. 10, 11. 8th, Because a righteous Man regardeth the Life of his Beast, much more ought a righteous Man to regard the Life of his Neighbour, Prov. 12. 10. The Sin of Murder may be many Ways agravated. First, by the Quality of the Person murdered, whether he be a Superior, as a Magistrate, or Minister, or Parentor; whether he be of a near Relation, as a Brother, or near Kinsman. Secondly, from the Manner, extreme Cruelty being used, or sudden and unexpected Death, putting a Man into Eternity in the twinkling of an Eye. To which we

may add Deliberation and premeditate Murder, of which Solomon speaks in the forecited Place.

Quest. IX. "Are Ecclesiastic Persons exempted "from due Obedience to the Magistrate?"

No; Rom. 13. 1. 1 Kings 2. 26. Acts 25. 9, 10, 11. 2 Peter 3. 1. 10, 11. Jude verse 8, 9, 10. 11.

Well then, do not the Papists err, who maintain, That the Clergy (as they call them) and their Goods are altogether free by the Law of God, from Secular Powers?

Yes.

By what Reasons are they confuted?

1st, Because the Command of Obedience is general, and universal, 'Let every Soul be subject,' Rom. 13. 1. 2d, Because Christ commanded the Pharisees, who were of the Clergy, to render unto Cesar the Things which are Cesars, Matth. 22. 21. Nay, Christ himself payed Tribute Money, viz. a Stater, in value two Shillings, and three Pence, which Peter found in the Fish's Mouth, when he opened it, Matth. 17. 27. 3d, Because Paul did acknowledge himself subject to the Magistrate, when he appealed unto Cesar, Acts 25, 11. 4th, From the Example of the Priests who were subjected to their Kings. Did not Abiathar at Solomon's Command go to Anathoth? 1 Kings 2. 26.

Quest. X. "Hath the Pope any Power or Ju-"risdiction over Magistrates, in their Domini-"ons, or over any of their People?

No; Rev. 13. 15, 16, 17. 2 Thess. 2. 4.

Well then, do not the Papists err, who maintain, That the Pope of Rome, as Pope, hath full Power, by Divine Right, over the whole World, as well in Matters Civil as Ecclesiastical?

Yes.

Yes.

By what Reasons are they confuted?

1st, Because Christ expressly discharges his Disciples from taking to themselves, any such Power or Dominion, Matth. 20. 25. Mark 10. 42. 2d, Because the Kingdom of Christ is not of this World, John 18. 36. Neither ought the Pope's Kingdom to be of this World, who calls himself the Vicar of Christ. That is, one who supplieth Christ's Room, and taketh Pains for him, his Depute here on Earth. 3d, Because when the People would have made Christ a King, he departed again into a Mountain himself alone, John 6. 15. 4th, Because the Apostle Peter discharged this Dominion, 1 Pet. 5. 1, 2, 3. 5th, Because it is never heard that any of the Apostles did ever use any civil Power or Command; or sat as Judges in civil Matters, but stood always to be judged by civil Powers, as is evident from the History of the Acts. 6th, Because God hath put a Difference between the Government of the Church, and the civil Government; and hath given to each their own proper and distinct Officers. Neither can the one invade the other, without very great Sin, 2 Chron. 19. 8, 9, 10, 11. 7th, Because it is the Mark of Antichrist, to exalt himself above all that is called God, 2 Thess. 2. 4.

CHAP. XXIV.

Of Marriage and Divorce.

QUESTION I.

"IS Marriage between one Man and one "Woman?

Yes.

"Is

" Is it lawful for a Man to have more than on
" Wife, or for a Woman to have more than on
" Husband at the same Time ?"

No; Gen. 2. 24. Matth. 19. 5, 6. Prov. 2. 17

Well then, do not the Anabaptists and Familists err, who maintain, That it is lawful for a Christian, not only to have more Wives at the same Time, but as many as he desires ?

Yes.

By what Reasons are they confuted ?

1st, Because the having of two Wives, or many Wives, is contrary to the first Institution of Marriage, for the Lord gave Adam one Wife only, Gen. 2. 24. 2d, Because the Law of God forbids expresly Bigamy, or two Wives, Lev. 18. 18. 3d, Because the Lord doth find Fault sharply with Polygamy, or many Wives, Mal. 2. 14, 15. 4th, Because Christ says, ' He that puts away his Wife (except in the Case of Adultery) and marries another, committeth Adultery, Mat. 19. 9. But if it were lawful to have at one Time more Wives than one, he should not be guilty of Adultery in marrying another, whether he put away the former Wife or not. 5th, Because Bigamy and Polygamy take away the true Peace of a wedded Life, as is evident from the Examples of Jacob, Gen. 30. And of Elkanah, 1 Sam. 1. 6. 6th, Because the Invention of Bigamy was the Device of a wicked Man, Lamech, Gen. 4. 19.

Quest. II. " Is it lawful for all Sorts of People
" to marry, who are able with Judgment to give
" their Consent ?

Yes; Heb. 13. 4. 1 Tim. 4. 3. 1 Cor. 7. 36, 37, 38. Gen. 24. 57, 58.

Well then, doth not the Popish Church err,

That

That forbids and discharges Marriage to their Church Men?

Yes.

By what Reasons are they confuted?

1st, Because Marriage is honourable among all Men, and the Bed undefiled, Heb. 13. 4. 2d, Because the Apostle commands, for avoiding Fornication, every Man to have his own Wife, and every Woman to have her own Husband, 1 Cor. 7. 2. 3d, Because the Apostle reckons up the forbidding of Marriage, among the Doctrines of Devils, 1 Tim. 4. 3. 4th, Because a Bishop must be the Husband of one Wife, 1 Tim. 3. 2, 4. Tit. 1. 6. 5th, Because the Apostle reckons over the Qualifications which are requisite for Bishops Wives, 1 Tim. 3. 11. 6th, Because it can be gathered from Scripture, that some of the Apostles, and other Ministers of the Gospel have been married Persons. Concerning Peter, the Matter is evident, Matth. 8. 14. Mark 1. 30. And we read that Philip the Evangelist had four Daughters, all of them Propheteſſes, Acts 21. 9. And says not the Apostle, 'Have we not Power to lead about a Sister a Wife, as well as other Apostles, and as the Brethren of the Lord, and Cephas, 1 Cor. 9. 5.

Quest. III. Ought Marriage to be within the "Degrees of Consanguinity or Affinity forbidden "in the Word?"

No.

"Can incestuous Marriages ever be made lawful, by any Law of Man, or consent of Parties, "so as these Persons, may live together as Man, "and Wife?"

No; 1 Cor. 5. 1. Amos 2. 7. Mark 6. 18. Lev. 18. 24, 25, 26, 27, 28.

Well

Well then, doth not the Popish Church err That speaks in the Decrees of the Council of Trent, after this Manner. If any Man affirms that these Degrees only of Consanguinity or Affinity, which are set down in Leviticus, may hinder a Contract of Marriage to be made, or may dissolve a Marriage Contract already made And that the Church hath not Power to dispence with some of these Degrees (that is to say, permit Incest) or may not make new Laws, and constitute far more forbidden Degrees, than are expresst in Leviticus, let him be an Anathema, and accurled?

Yes.

By what Reasons are they confuted?

Before this be done, take notice, that there are here two Heads to be considered.

First, Whether or not we must stand to the forbidden Degrees of Consanguinity and Affinity expresst in Leviticus?

Secondly, Whether, to these Degrees set down as forbidden in Leviticus, new Degrees may be added by the Church of Rome, which will render a Marriage Incestuous?

To which we answer, That it is not in the Power of any Creature to dispence (that is to say, to suffer that to be used, which is forbidden by the Law of God) with any of these Laws in Leviticus, which forbid Incestuous Marriages.

And next, we affirm, neither is it in the Power of any Creature, to add to these Degrees forbidden in Leviticus, any other which are not forbidden.

1st, Because such a Power of dispensing is not to be found in all the Scripture. 2d, Because the Lord says expresly, What thing soever I command

and you, obſerve to do it; thou ſhalt not add ereto, nor diminiſh from it, Deut. 12. 32. But e Lord himſelf hath made theſe Laws, and eſta- iſhed theſe Marches ſo ſure, that no Council, no ope, no Creature, can either diſpenſe with any them, or add new ones to them; ſee Leviti- us 18. 3d, Becauſe theſe Laws are of common, nd perpetual Right; and therefore cannot be ſpenſed with. For the Breach of them is reckon- l up amongſt the Abominations wherewith the ations about polluted and defiled the Land, ev. 18. 24, 25, 27.

Queſt IV. "Is it lawful to marry a ſecond Wife, after the firſt is dead?"

Yes.

"Is it lawful after Divorce to marry another, as if the offending Party were dead?"

Yes; Matth. 5. 31, 32. Rom. 7. 2, 3. Matth. 9. 9.

Well then, do not the Novatians, the Puritans f old, truly ſo called: and the Tertulianiſts err, who abſolutely condemn ſecond Marriages?

Yes.

This abſurd Tenet is confuted from Rom. 7. , 3. and from 1 Cor. 7. 39.

Do not likewiſe the Papiſts err, who deny, hat after Divorce, ſecond Marriages are permit- ed to Chriſtians?

Yes.

But here by two Diſtinctions they explain their Mind.

Firſt, They diſtinguiſh between Cohabitation, be Bed, and the Tie.

The firſt is, the dwelling together of Man and Woman in one Family.

The

The second is, the Right of giving, and requiring due Benevolence.

The third is that, whereby both are made one: whereby the one cannot but be the others while they are both living.

They distinguish next, between Persons that are Believers, and that are Unbelievers. If then both Parties, or one of them, be Unbelievers, they grant that the Marriage is valid, both as to Cohabitation, to the Marriage Bed, and to the Tie, or Bond.

But if both Parties be Christians they think that the Marriage may be dissolved, as to Bedding together, and Cohabitation, yet the Bond standeth sure, and abideth unloosable: especially, if the Marriage be contracted after Baptism; and therefore a second Marriage after Divorce is unlawful to any of them.

But this is easily confuted.

1st, Because Christ permitted Marriage after Divorce, Matth. 5. 31, 32. and 19. 9. Here Christ forbidding a Man to put away his Wife, and to marry another, in express Words excepts the Case of Fornication. Therefore he suffers a Man to put away his Wife in the Case of Fornication, and to marry another. 2d. Because the Apostle says, 'But if the unbelieving depart, let him depart, for a Brother, or Sister, is not under Bondage in such Cases.' 1 Cor. 7. 15. Therefore, if a Brother or a Sister, when there is such a wilful and obstinate Desertion, be not under Bondage, then surely the Bond is dissolved: and all Remedies being tried in vain, for bringing back the obstinate Party, I doubt not, but the innocent Party may marry another without Blame. In this

be,

be, then much more may the innocent Person marry another, when a Divorce is obtained.

Quest. V. "Is nothing but Adultery, or such "wilful Desertion, as can no way be remedied by "the Church, or civil Magistrate, a sufficient "Cause of dissolving the Bond of Marriage?"

Nothing; Mat. 19. 8, 9. 1 Cor. 7. 15. Mat. 19. 6.

Well then, do not the Enthusiasts and Familists err, who maintain, That it is free for a Man, to put away his Wife when he pleaseth?

Yes.

By what Reasons are they confuted?

1st, Because the God of Israel hateth putting away, Mal. 3. 16. 2d, Because, whosoever putteth away his Wife, except in Case of Fornication, he causeth her to commit Adultery, Matth 5. 32. 3d, Because the Apostle says, Art thou bound to a Wife, seek not to be loosed, 1 Cor. 7. 27.

Do not likewise the Papists err, who maintain, That there are other Causes of Divorce, than Adultery and wilful Desertion.

Yes.

They first tell us, that Marriage contracted, and not consummated, may be dissolved, viz. by a Monastic Vow of a perpetual single Life.

They tell us, Secondly, that Infidelity, and Heresy are just Causes of Divorce. So say the Anabaptists.

And Thirdly, they tell us, that Murder committed upon the Hope of getting such a Match, is a sufficient Cause of Divorce.

That Coldness, perpetual Impotency, and such like Fancies are Causes?

By what Reasons are they confuted?

1ſt, Becauſe Chriſt ſays, What God hath joined together, let no Man put aſunder, Matth. 19. 6. But Marriage contracted, and ratified, tho' not conſummated, is made by God, therefore it cannot be diſſolved by Man. Neither ought any Man once married, to turn a Monk, for a ſingle Life is only fit for thoſe that have the Gift of Continency, for God commands them, that have it not, to marry, 1 Cor. 7. 9. 2d, Neither can Infidelity, or Hereſy, be a Ground of Divorce, as is clear from 1 Cor. 7. 12, 13. If any Brother hath a Wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away. And the Woman that hath an Huſband that believeth not, if he be pleaſed to dwell with her, let her not leave him.

CHAP. XXV.

Of the Church.

QUESTION I.

"DOTH the Catholic, or Univerſal Church which is inviſible, conſiſt of the whole Number of Elect, that have been, are, or ſhall be, gathered into one under Chriſt, the Head thereof?"

Yes; Eph. 1. 10, 22, 23. Eph. 5. 23. 27. Col. 1. 18.

Well then, doth not the Popiſh Church err, who deny any catholic inviſible Church, conſiſting of the Elect only, effectually called: who maintain the catholic Church to be abſolutely viſible, and as viſible a Society, as the Republic of Venice, or the Kingdom of France, and that it con-

consists no less of Reprobates, Unbelievers, great and manifest Sinners, void of all inward and true Graces, than of the Elect effectually called?

Yes.

By what Reasons are they confuted?

1st, Because we profess to believe, according to the Creed, that there is a Church Universal, namely, such an one as we have now described; but what we believe must be invisible, Heb. 11. 1. 2d, Because the internal Form of the Church (namely, her effectual Calling by the Word and Spirit, 1 Peter 2. 9.) is invisible. 2 Tim. 2. 19. 1 Cor. 2. 11. 3d, Because the Glory of the King's Daughter (that is, of the Universal Church, as the Adversaries themselves confess) is internal, and therefore hidden and invisible, Psalm 45. 13. 4th, Because the Word tells us that there is a Church, even the Number of those whom Christ hath loved, for whom he gave himself to the Death; whom he hath sanctified, and washen and cleansed, and redeemed with his own Blood, and whom at last he will glorify, Eph. 5. 25, 26. 27. 5th, Because the Scripture tells, that there is a Church, which is the mystical Body of Christ (and therefore invisible to the Eyes) which by a most mystical, and most marvellous Union, is conjoined, and united straitly with him, Ephes. 1. 10, 22, 23. 6th, Because the Church Universal, as to its internal Form, is a spiritual House, built of lively Stones, in Christ, 1 Peter 2. 5. 7th, Because the Members of the Church Universal, considered as to their internal State and Condition, are united, and conjoined together in one Body, by one Spirit, and by one Faith, 1 Cor. 12. 13. Ephes. 4. 4, 5. 8th, Be-

cauſe the Members of the Church Univerſal, conſidered the former Way, are the lively Members of Chriſt, which he himſelf doth cheriſh, with a lively and quickening Nouriſhment, Eph. 5. 29, 30.

Queſt. II. "Is the viſible Church under the "New Teſtament Catholic and Univerſal?"

Yes; 1 Cor. 1. 2. and 1 Cor. 12. 12, 13. Pſal. 2. 8. Rev. 15. 9, 10, 11, 12.

Well then, do not the Independants err, who maintain, "There is no viſible Church, under the New Teſtament, except what may meet in one Place, and may perform all their holy Services in a private Church?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe in very many Places of the New Teſtament, the word Church (viz. viſible) is ſo largely taken, that it cannot be reſtricted to any particular congregational Church, Acts 9. 3. Gal. 1. 13. Acts 2. 47. 1 Cor. 10. 32. Eph. 3. 10. 1 Cor. 12. 28. 1 Tim. 3. 15. 2d, Becauſe it hath been foretold in many Places of the Old Teſtament, that the catholic Church ſhall be viſible, Pſal. 22. 22, 15, 27, 28. Pſal. 72. 8, 9, 10, 11. Pſal. 86. 9. Iſa. 2. 2, 3, 4. Zech. 14. 9, 14. 3d, Becauſe the Donation, or the Gift of the Kingdom (that is of the Church Univerſal) made by the Father to the Son is Univerſal, and of all the World, Pſal. 2. 8. Pſal 72. 2. Iſa. 49. 6. Dan. 7. 14. 4th, Becauſe the Goſpel of the Kingdom is Univerſal; and according to the Stile of the Scripture, worketh the viſible Converſion of the whole World, and therefore the Church viſibly converted, and gathered together, is catholic and univerſal, Matth. 26. 13. Mark 14. 9.

Col.

Col. 1. 16. 5th, Because the visible Charter, which constitutes the Church, is Universal: and therefore since one Charter constitutes one Policy, or Government, all the visible particular Churches, which are constitute by that one catholic Charter, are one Church Universal, Matth. 28. 19. Eph. 3. 6. 6th, Because if there be Officers of a Church visible Universal, there must be a Church visible Universal itself: but the first is true, since the Donation of the Ministry, and the giving of it in a Gift, is made to the catholic Church, 1 Cor. 12. 28. Matth. 28. 18, 19. 7th, Because there is a general outward Call, and a general outward Covenant, into which all Christians enter outwardly, by Virtue whereof all of them are knit, and tried altogether, Acts 2. 39. 8th, Because that same individual System, and Body of external Laws, proceeding from that same Authority, in which all particular Churches are equally concerned, and by which they are ruled, is Universal, 1 Tim. Chap. 3. and Tit. 3. Chap. 9th, Because that external Union of Brotherhood, which is amongst all the visible Christians in the World, is Catholic and Universal, Acts 15. 23. Acts 24. 14. Gal. 5. 14. 10th, Because the initial visible Seal, Admittance and Enrollment, are things Catholic, and Ocumenical. For he that takes up his Freedom in a whole Corporation or Kingdom, is free of the whole, and in every Part thereof, and hath Right to all the general Privileges and Immunities thereof. There is a Patent for Baptism, 'Go and Baptize all Nations. And by Virtue of the Privileges thereof, they that are Baptized in any one Church, are accounted visible Subjects of Christ's Kingdom, in all Places of the Christian World, Matth. 28.

19. 11th, Becauſe all Churches are one Body; Rom. 12. 5. 12th, Becauſe Peter writing to the Strangers ſcattered abroad throughout Pontus, Galatia, Cappadocia, Aſia and Bithynia, calleth them all one Flock, 1 Pet. 5. 2. 13th, Becauſe all the Churches of the World are one Sheepfold, John 10. 16. 14th. Becauſe the viſible Church is one great Houſe, 2 Tim. 2. 20.

Queſt. III. "Doth the viſible Church conſiſt of "all thoſe throughout the World that profeſs the "Chriſtian Religion, together with their Children?"

Yes; 1 Cor. 1. 2. Pſal. 2. 8. 1 Cor. 7. 14.

Well then, do not the Donatiſts, Anabaptiſts, and Puritans of old ſo truly named, err, who affirm, The viſible Church to conſiſt of thoſe only that are pious and holy?

Yes.

Do not likewiſe the Independents err, who think, None ought to be Members of the viſible Church, ſave thoſe who in the Judgment of Men, very ſpiritual and diſcerning, are eſteemed true Believers, and Saints who have given ſufficient Proof of their Knowledge in the Fundamentals of Religion, who have reported in Order, and given a good Account of the Experimental Work of the Converſion, and effectual Calling; who have ſhewed their Converſation in the World, to have been without the Omiſſion of any known Duty, or Commiſſion of any known Fault, and that for a conſiderable Length of Time?

Yes.

Do not laſtly the Quakers err, who think, The only viſible Church of God on earth, to be themſelves; and all others not of their Profeſſions, and

and Practice, to be unregenerate, and wanting the Spirit?

Yes.

By what Reasons are they confuted?

1st, Because the visible Church is compared to a Garner, in which there is not only Wheat, but Chaff mixed with it. To a Field, in which Tares and Darnel are mixed among the good Corn; to a Net, in which both good Fishes and bad are taken, Matth. 13. To a great House, wherein are not only Vessels of Gold and Silver, but of Wood, and of Earth, 2 Tim. 2. 20. 2d, Because Christ will answer some at the last Day, who will say to him, Lord, have not we prophesied in thy Name, and in thy Name casten out Devils, and have we not eaten and drunken at thy Table, 'I know you not.' This evidently shews, that many have been Members of the visible Church, whom Christ will not own at the last day, Matth. 7. 22, 23. 3d, From the Parable of the Ten Virgins, Five whereof were foolish, Five wise, Matth. 25. 1. 4th, From the Parable of the Banquet, whereof one was found at the Table without a Wedding Garment, Matth. 22. 11. 5th, Because many are of the visible Church, who are not of the invisible Church, 1 John 2. 19. 6th, Because the Apostle calls the Church of Corinth, the Church of Christ, notwithstanding of their gross Enormities, 1 Cor. 1. 11. 1 Cor. 3. 3. 1 Cor. 5. 1. 1 Cor. 6. 7. 7th, Because Moses did acknowledge, even then those then to be Members of the visible Church, to whom yet he knew the Lord had not given Ears to hear, nor Eyes to see, nor a Heart to understand, the great and wonderful Miracles which he wrought in their Sight, Deut. 29 10, 11, 12, 13: compared with the Verses 2, 3, 4. 8th, Because John the Baptist did admit many Thou-

Thousands, into the Communion of the visible Church, without making a narrow Search of their true Grace, and Conversion, Matth. 3. 9th, Because the Apostles did instantly, and without the delay of one Day, baptize all those that professed the Christian Religion, Acts 2. 38, 41. Acts 8. 12. John 3. 26. 10th, Because the Preaching of the Gospel, is appointed by God, as an ordinary Mean, no less for the Conversion of Men and Women, than for the Advancement of those in Grace that are converted, Prov. 9. 3, 4. 2 Cor. 5. 18, 19, 20. 2 Tim. 2. 24, 25. 11th, Because we are forbidden by the Apostle, to judge the spiritual State and Condition of our Neighbour, Rom. 14. 4. 12th, Because Christ did acknowledge Judas the Thief and Traitor, as a Member of his visible Church, whom yet he foresaw to be the Son of Perdition, Matth. 26. 23. 13th, Because Christ had a visible Church on earth, many Hundred Years before ever there were such Cattle as Quakers in the World. Unless they will alledge that the primitive Christians, and all the Saints since the Apostles Days, have been their Predecessors, and claim Kin to them, as the Samaritans did to Jacob, who were truly descended of the Heathen, who were brought thither out of Assyria, as the Quakers are descended from the Enthusiasts in Germany, about 160 Years since, as Nicolas Storkins, John Matthias, and John of Leyden, notorious Heretics, Blasphemers, and bloody Murderers.

But how quite different the Quakers are to the primitive Christians, and holy Men of God then, and since, will evidently appear hence, that they did not contemn these two great Ordinances of the Gospel instituted by Christ, viz.

Bap-

Baptism and the Lord's Supper. They had Bishops and Deacons to govern and instruct them, who were ordained to their Functions by Prayer and Imposition of Hands, whom they did not revile with the ugly Names of dumb Dogs, and Hirelings. These primitive Christians had not in their Assemblies Women Preachers, as the Quakers have, which is downright contrary to Paul's Injunctions, 1 Cor. 14. 35. Neither were silent Meetings ever heard of among the primitive Christians. Nor did they ever, out of Contempt, call Churches, Places appointed for the public Worship of God, Steeple-Houses; but resorted to them for performing their Devotions, and Service to God, as did our Blessed Saviour and his Apostles, John 18. 20. Luke 4 16. Acts 3. 1. Acts 13. 5.

Do not likewise the Papists and Lutherans err, who Will have none Members of the visible Church that are unbaptized?

Yes.

Do not lastly the Anabaptists err, Who will have no Infants Members of the visible Church?

Yes.

By what Reasons are they confuted?

1st, Because that God commanded Infants and little Ones should stand before him, and should enter into Covenant with him, Deut. 29. 10, 11. 2d, Because Infants are called the People of God, no less than Men and Women come to Age, Deut. 29. 11, 12, 13. 3d, Because the Promise of Grace belongs to Children as well as to the Parents, Acts 2. 39. 4th, If Children be not Members of the visible Church, they must be Members of the visible Kingdom of the Devil, for there can be no midst, Eph. 2. 12, 13. And so there shall be no Difference between the Children of Believers, and

and the Children of Turks and Pagans. 5th, Becouſe Infants under the Old Teſtament had Right unto the Covenant of Grace, Gen. 17. 7, 12. And Children of Believers under the New Teſtament, have loſt no Right to that Covenant of Grace, which Children under the Old Teſtament had: ſeeing the Covenant of Grace now under the Goſpel, is not more ſtrictly and ſparingly adminiſtred, than long ſince under the Law, Heb. 8. 6. Rom. 11. 12. 6th, Becauſe Infants are commanded to join themſelves to God's Ordinances, Joel 2. 16. 7th, Becauſe if Chriſt, while an Infant, was Head of the viſible Church, then Infants may be his Members. But the firſt is true, from Iſa. 9. 6. Therefore the ſecond muſt be true alſo. 8th, Becauſe they whom the falſe Apoſtles would have to be circumciſed, after the Manner of Moſes, and therefore Infants were called Diſciples, Acts 15. 10.

Queſt. IV. "Is there any ordinary Poſſibility "of Salvation out of the viſible Church?"

No. Acts 2. 47.

Well then, do not the Enthuſiaſts, Quakers, and Libertines err, who affirm, That any Man may be a true Chriſtian, and be ſaved, though he live within no viſible Church?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the Lord Jehovah, in his viſible Church (ordinarily) commands the bleſſing, even Life for evermore, Pſal. 133. 3. 2d, Becauſe the viſible Church is the Mother of all Believers, Gal. 4. 26. By Jeruſalem which is above, I underſtand the 'True Chriſtian Church,' which ſeeketh its Salvation, not by the Firſt Covenant of the Law, namely, by the Works of the Law, but

but by the Second of the Gospel, namely, by the Merits of Christ embraced by a true Faith, which hath its Original from Heaven, by the powerful Calling of the Holy Ghost. 3d, Because they that are without the visible Church are without Christ, Eph. 2. 12. 4th, Why are Men and Women joined to the visible Church, but that they may be saved? Acts 2. 47. 5th, Because they that are without the visible Church are destitute of the ordinary Means of Life and Salvation, Psal. 147. 19, 20.

Quest. V. "Hath Christ given to this Catholic "Church visible, the Ministry, Oracles, and Ordi- "nances of God, for the gathering, and perfect- "ing of the Saints in this Life, to the end of the "World?"

Yes.

Shall there always be a Church on Earth, to worship God according to his Will?

Yes. 1 Cor. 12. 28. Eph. 4. 11, 12, 13. Matth. 28. 19, 20. Matth. 16. 18. Psal. 72. 17. Psal. 102. 28. Isa. 59. 21.

Well then, do not the Socinians, Anabaptists, and Libertines err, who affirm, That the visible Church may fail, and perish out of the World.

Yes.

Do not likewise the Sceptics, commonly called Seekers, err, who affirm, That the whole Universal Church which hath been upon the Earth, and all religious Worship, all external and outward Preaching of the Word, all Administration of Sacraments, and the Use of all other religious Things have perished a little after the Apostles Times, and are not to this Day restored, until Christ from Heaven shall send new Apostles, with an extraordinary Commission, for restoring and raising up again the visible Church. And

And that in the mean Time, no Man hath Right or Power to dispense the Word, or administer the Sacraments, or perform any Ecclesiastical Duty: and that they who are now called the Preachers of the Gospel, are not so! Yes.

By what Reasons are they confuted?

1st, Because the Lord hath promised that his Church shall endure so long as the Ordinances of Heaven shall continue, Isa. 66. 22. 2d, Because Christ hath promised that the Gates of Hell shall not prevail against his Church, Mat. 16.18. 3d, Because there is no End to be put to the Kingdom of Christ, Luke 1.33. And therefore no End to his Church, Isa. 9. 7. 4th, Because Glory will be to him in the Church by Christ Jesus throughout all Ages, 'World without End, Amen,' Eph. 3. 21. 5th, Because Christ who hath given Power to his Ministers to teach his Church, and to administer the Sacraments, hath promised to be with them to the End of the World, Matth. 28. 19, 20. 6th, Because the Lord hath promised to preserve a People to himself, to the End of the World, which he shall rule and govern, by his Word and Spirit, Isa. 59. 20, 21. Isa. 9. 6, 7. 7th, Because the Lord hath chosen Zion; he hath desired it for his Habitation, where he will rest, and dwell for ever, Psal. 132. 13, 14. 8th, Because Christ hath given some to be Pastors and Teachers, for perfecting of the Saints, till we all come into the Unity of the Faith, and the Knowledge of God, Eph. 4. 14. And he hath appointed a Ministry to continue after the Apostles Days, as is evident from 1 Tim. chap. 3. and Tit. chap. 1. where the Apostle sets down the ordinary Qualifications of Ministers, and the Rules for calling them to the Ministry. 9th, Because there is a general Rule set down for the Govern-

Government and Discipline of Christ's Church: which Discipline and Order is to continue in it, to the End of the World, Matth. 18. 18. 10th, Because the Lord commands, that we forsake not the assembling of ourselves together: and hath promised to bless, after a special Manner, any that are gathered together in his Name, any where; but our assembling for hearing the Word of God, is done in the Name of Christ, Heb. 10. 25. Matth. 18 20. Matth. 28. 20. 11th, Because the Death of Christ, in the last Supper, is to be shewed till he come, 1 Cor. 11. 26. 12th, Because by the Word (even preached, Rom. 10. 17.) we are born again, 1 Pet. 1. 23. James 11. 18. By Baptism we are ingrafted into Christ, Rom. 6. 3, 4. Gal. 3. 27. In the Lord's Supper we have Communion with Christ, 1 Cor, 10. 16. See more to this Purpose, Chap. 21. Question 8.

Quest, VI. "Hath not the Catholic Church "been sometimes more, sometimes less visible?"

Yes. Rom. 11. 3. 4. Rev. 12. 6, 14.

Well then, do not the Papists err, who affirm, That the Church hath been, is, and shall be most gloriously visible to all the whole World, far and nigh.

Yes.

By what Reasons are they confuted?

1st, Because the Church of God in the Prophet Elijah's Time was brought to that Pass that he thought none remained but himself, 1 Kings 19. 10. Rom 11. 2, 3, 4. 2d, Because for a long Time Israel was without the true God, and without a teaching Priest, and without the Law, 2 Chron. 15 3. 3d, Because the Lord often complains, That his Church and People have forsaken him, have not known him: that the faith-

ful City hath become a Harlot, that ſcarce a Man could be found to do Juſtice, and follow Truth; all which is inconſiſtent with that glorious Condition of the viſible Church, which the Papiſts dream of, Iſa. 1. 3, 4. Jer. 2. 29. Jer. 5. 1. 4th, Becauſe in the Time of the Ten Perſecutions, the viſible Church was much obſcured, and darkened. And after theſe Storms were over, aroſe the Arians, who did ſo much trouble the Church of Chriſt, as is clear from Hiſtory. 5th, Becauſe Two Wings were given to the Woman, that is, to the Church of God, Two Wings (I ſay) of a great Eagle, that ſhe might fly into the Wilderneſs, to hide herſelf, Rev. 12. 14. 6th, Becauſe the Apoſtle Paul did foretel that general Defection, and Apoſtacy, of the viſible Church, mentioned, 2 Theſſ. 2. 3. 7th, Becauſe Chriſt hath foretold, that before his Second coming, he ſhall ſcarce find Faith on the Earth, Luke 18. 8. 8th, Becauſe the Church of God is always liable to Trouble and Perſecutions, while it ſojourneth in this World. But Troubles and Perſecutions do much obſcure the Brightneſs and Splendor of a viſible Church, Luke 21. 17. John 16. 2. Pſal. 129. 1, 2, 3.

Queſt. VII. "Are the pureſt Churches under "Heaven ſubject both to Mixture and Error?"

Yes. 1 Cor 13. 12. Rev. 2. and 3 Chap. Rev. 18. 2. Rom. 11. 18, 19, 20, 21, 22.

Well then, do not the Papiſts err, who affirm, That the Church cannot err, neither in Matters abſolutely neceſſary, neither in other Things which it propoſes to be done and believed by us?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the viſible Church under the Old Teſta-

Teſtament, oftentimes made Defection to Idolatry; Exod. 32. 8. Judges 3. 7. 2d, Becauſe as long as we are here, we know but in Part, and therefore we are ſubject and liable to Miſtakes, 1 Cor. 13. 9, 12. 3d, Becauſe the Seven Churches of Aſia, to which John did write, are accuſed of Mixture and Errors, Rev. 2. 4, 5. 4th, Becauſe while Chriſt was on Earth, the Diſciples dreamed of a worldly Kingdom: and for a Time, even after his Reſurrection they did believe it, Acts 1. 6. 5th, Becauſe before the Day of Chriſt be at Hand, there ſhall be a falling away of the viſible Church, from the true Orthodox Faith to Antichriſtianiſm, which in great Part is already come to paſs and more than is to come between this Time and his Second coming, 2 Theſſ. 2. 3. Rev. 13. 3. 6th, Becauſe one of the chief Differences between the Church Militant, and the Church Triumphant is this, that the one can err, but not the other, 1 Cor. 13. 9, 10, 12. 7th, Becauſe Chriſt hath foretold, that there ſhall ariſe falſe Chriſts and falſe Prophets, and ſhall ſhew great Signs and Wonders, inſomuch, if it were poſſible, they ſhall deceive the very Elect; Matth. 24. 24. 8th, Becauſe when the Son of Man cometh, he ſhall ſcarce find Faith on the Earth, Luke 18. 8. 9th. Becauſe the converted Jews erred, in being zealous for the Law: thinking that the ceremonial Law ought yet to be obſerved, not underſtanding that the ſame was aboliſhed by Chriſt, Acts 21. 20. So did the Galatians err, in admitting Circumciſion, Gal. 1. 6. And the Corinthians, in their Abuſe of the Lord's Supper, 1 Cor. 11. 18.

Queſt. VIII. "Is there no other Head of the viſible Church, but the Lord Jeſus Chriſt?"

No.

"Can the Pope of Rome, in any Senſe be the "Head thereof?"

No. Col. 1. 18. Eph. 1. 22.

Well then, do not the Popiſh Church err, who maintains, That not only Chriſt is the univerſal Head of the Church, but that there is another viſible Head under him, who, ſay they, is the Pope of Rome, Chriſt's Vicar, or Deputy under him?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe as not many Huſbands, but one only, is Head of the Wife, ſo Chriſt only is Head of the Church, Eph. 5. 23. 2d, Becauſe the Church is eſpouſed to one only, namely, to Jeſus Chriſt, 1 Cor. 11. 3. 3d, Becauſe the Church is the Body of Chriſt only, Eph. 1. 22, 23. 4th, Becauſe among all the Eccleſiaſtic Orders inſtituted, and appointed by Chriſt, we do not read of ſuch a Creature, as an Univerſal Vicar of Chriſt, Eph. 4. 11. 5th, Becauſe the Church is one Body only: (unleſs it be a Monſter) but one Body cannot have two Heads. Rom. 12. 4, 5. 6th, Becauſe Chriſt only can inſpire, or breathe in Vigour, Senſe, Motion and ſpiritual Life into his Members, Eph. 5. 29, 30. John 6. 48, 50, 51. John 15. 1, 2. 7th, Becauſe there muſt not be Lordſhip and Sovereignty among them, that are under Chriſt their Head and Lord, Luke 22. 25. 1 Pet. 5. 2, 3. 8th, If the Pope be not ſo much as a Biſhop of a Particular Church, he cannot be Univerſal Biſhop. The Firſt is true, becauſe he doth not perform the Office of a Biſhop, which is ſet down, 1 Tim. 3. 2. Tit. 1. 7, 8, 9.

Do not likewiſe the Eraſtians and others, as

Ar-

Arminians err, who Make the ſupreme Magiſtrate the Head of the Church?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the Proteſtant Religion, as it is contained in the Harmony of Confeſſions, eſpecially in the Confeſſion of Faith, recorded in the Firſt Parliament of King James the Sixth, lately ratified and confirmed, doth not acknowledge any ſupreme Head or Governor in the Church, neither Angel, Man, Pope, Prince nor Potentate, ſave the Lord Chriſt, from whom alone all ſubordinate Power and Authority is derived to the Officers of his own Church. 2d, Becauſe if the ſupreme Magiſtrate be a Church Officer, he muſt derive his Power from Chriſt, and muſt be a Spiritual and Eccleſiaſtic Head and Governor, and not a Civil only. And if ſuch, then Chriſt hath devolved his own Place and Office upon him, which is without Scripture Proof. 3d, Becauſe if the ſupreme Magiſtrate be Head of the Church, he muſt have a Right to this Title, either by Human Law, or by a Divine Warrant. Laws of a Nation cannot make him Head of the Church, becauſe ſuch Laws cannot make him an Eccleſiaſtic and Spiritual Officer. There is no Divine Warrant or Commiſſion from Chriſt, as is clear from Matth. 18. 17. From the Epiſtle to Timothy and Titus. From Eph. 4. 11. Rom. 12. 7, 8. and from 1 Cor. 11. 28.

Queſt. IX. "Is the Pope that Antichriſt, that "Man of Sin, and Son of Perdition, that exalteth "himſelf in the Church of God againſt Chriſt, and "all that is called God?"

Yes, 2 Theſſ. 2. 3, 4, 8, 9. Rev. 13. 6. Matth. 23. 8 9 10.

"Though this be denied by the Church of Rome,

" yet the true Deſcription of Antichriſt agrees to " him."

1ſt, Becauſe he is not one ſingle Man, but an Order and Race of Men, ſucceeding to one another, in that ſame State and Office; which you will ſee, by comparing 1 John 4. 3. 1 Theſſ. 2. 7, 8. together. 2d, His coming is after the Manner of Satan, 2 Theſſ. 2. 9. 3d, As to his Name, he calls himſelf a Chriſtian, but in very Truth an Adverſary to Chriſt: and by conſequence, one that denies Jeſus to be the Chriſt, Rev. 17. 14. Rev. 19. 19. 2 Theſſ. 2. 8. 1 John 2. 23. 4th, He ſitteth in the Temple of God as God, 2 Theſſ. 2. 4. 5th, He ruleth in the great City, and exerciſes Dominion over the Kings of the Earth. 6th, He deceiveth them that dwell on the Earth, with lying Wonders and Miracles, 2 Theſſ. 2. 9. Rev. 13. 14, 15. 7th, He cauſeth all Sorts of Perſons to receive his Mark on their Right Hand, or on their Forehead, Rev. 13. 16, 17. 8th, To him agrees what Paul ſays. And now ye know what withholdeth (namely the Roman Emperor) that he might be revealed in his Time, 2 Theſſ. 3. 6, 7.

CHAP. XXVI.

Of the Communion of Saints.

QUESTION I.

" ARE the Saints bound by Profeſſion, to " maintain an holy Fellowſhip, and Commu- " nion in the Worſhip of God, in performing ſuch " other Spiritual Duties, as tend to their mutual " Edification?"

Yes; Heb. 10. 24, 25. Acts 2. 42, 46. Iſa. 2. 3. 1 Cor. 11. 20.

Well

Well then, did not the Donatists of old, and Separatists now err, who maintain, That Hypocrites and wicked Men, do pollute and defile the Worship of God, not only to themselves, but also to others that Worship with them: and that therefore we must separate from Communion in the Worship of God, because of them?

Yes.

By what Reasons are they confuted?

1st, Because the Church of the Jews in Christ's Time was very corrupt, Matth. 15. 7. Mark 6. 7, 8. And yet both by his Practice, and his Command, he would not have his Hearers to separate from it. For he both observed the Feasts, and preached in their Synagogues, John 8. 1. Luke 4. 15. John 10. 22. And he commands his Hearers to observe what the Scribes and Pharisees bade them do, Matth. 23. 2, 3. 2d, Because the Apostle is so far from commanding Separation from the Church of Corinth, that he praises their Meetings, (1 Cor. 5. 4. 1 Cor. 11. 20. 1 Cor. 14. 23.) notwithstanding of the many gross Scandals which were among them, 1 Cor. 1. 11, 12, 13. 1 Cor. 5. 1, 2. and 1 Cor. 15. 12, 13. 3d, Because the Apostle calls the Galatians, 'The Church of Christ, Brethren and the Children of God,' who were yet, in some Measure, removed From God to another Gospel. Nay, says Paul, O foolish, (or senseless) Galatians, who hath bewitched you, (that is, so blinded the Eyes of your Understanding, that ye cannot see the right Truth, as the jugglers bewitch the outward Eyes, that Men think they see that which they see not) that ye should not obey the Truth, Gal. 3. 1. And yet, since it was a constitute true Church, it was his Judgment, there should be no Separation from it,

it, notwithſtanding of all the foreſaid Faults. 4th, Becauſe the Church of Epheſus was a true Church, though they made Defection from their firſt Love. So was the Church of Pergamos, tho' there were in it who held the Doctrine of Balaam. So was the Church of Thyatira, notwithſtanding that they ſuffered Jezebel, that called herſelf a Propheteſs, and taught the Servants of Chriſt to commit Fornication, and to eat Things ſacrificed to Idols. 5th, If we muſt ſeparate from the Communion of the Church in Things lawful, for the Faults of others, or for the Faults of Miniſters, and if their Sins pollute the Worſhip of God to others, then we muſt not keep Communion with any Church; ſeeing there can hardly be a Church where there are not ſome hidden Hypocrites: nay, where there are not ſome, who are known to be ſuch by the Miniſter. Yet ſuch are not to be excluded, as Chriſt himſelf teaches, Matth. 13. 24, to 31. See the 47 and 48 Verſes of the ſame Chapter. 6th, If the Worſhip be polluted to ſome, for the Faults of others, with whom they Worſhip, then muſt the Word and Sacraments have their Efficacy and Worth from the Perſons that Worſhip, and from the Diſpenſers of them, which is abſurd. 7th, Becauſe wicked and evil men, do not pollute the Worſhip to others, but to themſelves only; as it appears from the Man that wanted the Wedding Garment, Matth. 22. 11. And from thoſe who did eat and drink unworthily at the Lord's Table. Such do not eat and drink Damnation to others, but to themſelves, 1 Cor. 11. 27, 29.

Queſt. II. "Doth this Communion, which the "Saints have with Chriſt, make them in any wiſe

"Par-

" Partakers of the Substance of his Godhead, or " equal with him in any Respect ?"

No.

" Is there a Mixture of the Divine Essence, " with the Substance of all the Creatures, because " the Divine Essence is infinite, and every where " present ?"

No.

" Doth every regenerate Man that is united " with God, by virtue of this Union, become God " the Maker of Heaven and Earth ?"

No.

" Are all the Acts of a Man's Will, and all his " Actions, even his most cursed and wicked Ac- " tions wholly Divine, which to resist and con- " tradict is Rebellion against God ?"

No; John 1. 14. Col. 1. 18, 19

Well then, do not the Familists err, who teach That the Saints are made God, and Christ, by an essential and corporal Union with them ?

Yes.

Do not likewise the Manicheans err, who blasphemously taught, That the Divine Essence, was mingled with Soul and Body of every Man, and that therefore all his Actions were wholly Divine ?

Yes.

By what Reasons are they confuted ?

1st, Because the personal Union is given to none but to Christ only, John 1. 14. The Word was made Flesh, that is, a true Man like unto us in all Things, yet without Sin. 2d, Because in him dwelleth all the Fulness of the Godhead bodily. Namely, by an essential Inhabitation of the Son of God in the human Nature, by the uniting of his Divine Nature with the human in the Uni-

ty

ty of his Perſon. Bodily, that is, Perſonally, Eſſentially, and Truly. 3d, Becauſe the Union of the Saints with Chriſt is by Faith, not indeed by a perſonal Union, Eph. 3. 17. 4th, Becauſe there is no Man that ſinneth not, 1 John 1. 8. 10. 5th, Becauſe God's Eſſence is moſt ſimple and ſingle, and infinitely above and beyond all Creatures, Exod. 3. 14. 6th, Becauſe 'Holy, Holy, Holy, is the Lord God of Hoſts,' Iſa. 6. 3. 7th, Becauſe Solomon in his Prayer, ſays, behold the Heaven of Heavens cannot contain thee, how much leſs this Houſe which I have builded to thy Name, 1 Kings 8. 27. 8th, Beeauſe the Prophet Iſaiah ſays, Behold the Nations are as the Drop of a Bucket, and are as the ſmalleſt Duſt of the Ballance eſteemed, Chap. 40. 15. 9th, Becauſe the Manichean Error, is the outmoſt Stretch of Satan's Invention, beyond which he is not able to go. They deſerve not Confutation, but to be looked upon as Devils Incarnate.

Queſt. III. "Doth not the Communion of Saints, "which they have one with another, take away "or infringe the Title, or Property which each "Man hath in his own Goods and Poſſeſſions?"

No; Acts 5. 4. Exod. 25. 14. Eph 5. 28.

Well then, do not the Anabaptiſts err, who affirm, That the Goods and Poſſeſſions of the Saints ought to be in common?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe in the Time of the primitive Church, no man was obliged out of Neceſſity to deliever his Goods. Neither did Believers loſe their Right and Property which they had to them, Acts 5. 4. 2d, Becauſe the Eighth Commandment,

mand, which is of perpetual Use to all Men, supposeth a Distinction and Propriety of Goods. For if all Goods were common, it were impossible to steal. 3d, Because there should be no giving of Alms: there should be no Hospitality, which is contrary to the Apostle, Eph. 4. 28. Heb. 13. 2.

CHAP. XXVII.

Of the Sacraments.

QUESTION. I.

" ARE the Sacraments holy Signs and Seals " of the Covenant of Grace, immediately in- " stituted by God, to represent Christ, and his " Benefits and to confirm our Interest in him?"

Yes.

" Do the Sacraments put a visible Difference " between those that belong unto the Church, " and the rest of the World?"

Yes.

" Do the Sacraments solemnly engage Men " and Women to the Service of God in Christ, " according to his Word?"

Yes; Rom 4. 11. Gen. 17. 7, 10. Matth. 28. 19. 1 Cor. 11. 23. 1 Cor. 10. 16. 1 Cor. 11. 25, 26. Gal. 3. 7. Rom. 15. 8. Exod. 12. 48. Gen. 34. 14. Rom. 6. 3, 4. and 1 Cor. 10. 16, 21.

Well then, do not the Socinians err, with the Anabaptists, who maintain, That the Sacraments are not Seals of the Covenant of Grace, instituted by God, to represent Christ and his Be-

Benefits: but only bare Tokens and Teſts of our Chriſtian Profeſſion?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe Circumciſion is expreſly called a Sign or Seal of the Righteouſneſs of Faith, Rom. 4. 11. Now, if Circumciſion was a Seal, and Sign: why ought not Baptiſm, and the Lord's Supper to be Signs and Seals alſo? 2d, Becauſe the Names and Properties of the Things ſignified are given to the Sacramental Signs. Thus Circumciſion is called the Covenant, Gen. 17. 10. The Bread is called the Body of Chriſt, Matth. 26. 26. And Baptiſm is called the waſhing of Regeneration, Tit. 3. 5. For no other Reaſons, but becauſe they repreſent and confirm Things ſpiritual to Believers. 3d, Becauſe the Cup of Bleſſing in the Sacrament, is the Communion of the Blood of Chriſt; the Bread is the Communion of the Body of Chriſt, 1 Cor. 10. 16. 4th, Becauſe the Sacraments bring into our Memories Chriſt and his Benefits; and therefore, as it were, they ſet him before our Eyes, and ſo increaſe and confirm our Faith, 1 Cor. 11. 24, 25.

Queſt. II. "Is the Grace, which is exhibited "in or by the Sacraments rightly uſed; conferred "by any Power in them?"

No; Rom. 2. 28, 29. 1 Pet. 3. 21.

Well then, do not the Papiſts and Lutherans err, who maintain, That the Sacraments of themſelves are true, immediate, and effectual Cauſes of our Juſtification, and give Life?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the holy Scripture attributes our Ju-

Juſtification to Faith only, as an inſtrumental Cauſe, and to no other Thing, Rom. 1. 17. Rom. 3. 28. Gal. 2. 16. And therefore the Sacraments cannot be the efficient Cauſes of our Juſtification and Life. 2d, Becauſe the Scripture makes an expreſs Difference, between the Work of a Man diſpenſing the Sacraments, and the Work of the Holy Ghoſt, Matth. 3. 11. 3d, Becauſe Signs and Seals of Grace cannot confer and effectuate Grace. But the Sacraments are but Signs and Seals of Grace; becauſe to ſignify and to have Virtue, and Power to do, differ in Nature and in Kind. 4th, Becauſe many are Partakers of the Sacraments, who are not yet Partakers of the Grace of God; as Simon Magus, Acts 8. 13. Ananias and Sapphira, Acts 5. 4, 9. And how many Thouſands do eat and drink unworthily, drinking and eating Damnation to themſelves, 1 Cor. 11. 29. 5th, Becauſe many have been juſtified before ever they did partake of a Sacrament, as Abraham, Rom. 4. 11. And Cornelius with his Fellows, Acts 10. 46.

Queſt. III. "Doth the Efficacy of a Sacrament "depend upon the Piety or Intention of him that "doth adminiſter it?"

No; Matth. 3. 11. 1 Cor 12. 13.

Well then, do not the Donatiſts and Anabaptiſts err, who maintain, That the Sacraments diſpenſed by a wicked and graceleſs Miniſter are of no Virtue or Efficacy?

Yes.

Do not alſo others now a days err, who are not far from the ſame opinion?

Yes.

Do not laſtly the Papiſts err, who maintain, That to the Perfection of a Sacrament, the actual

tual Intention of the Miniſter, at leaſt his virtual Intention of doing that, which the Church doth, is neceſſary?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe Judas, who was a Thief, and a Traitor, did according to the Command of Chriſt, baptize as well as the reſt: yet Chriſt never called in Queſtion his Baptiſm. 2d, Becauſe the Efficacy of the Word doth not depend upon the Piety, Goodneſs, Worthineſs or good Intention of the Inſtrument, Phil. 1. 16. Therefore neither doth the Efficacy of a Sacrament depend upon the Intention of him that doth adminiſter it. 3d, If the Efficacy of Baptiſm depend upon the good Intention of the Miniſter, then no Chriſtian could be ſure that he is baptized; ſeeing no Man can be ſure of, or know the Miniſter's Intention. 4th, Becauſe the Operation and Efficacy of the Sacraments, depend upon the Operation of the Holy Ghoſt, and the Word of Inſtitution, Matth. 3. 11. 1 Cor. 12. 13. 5th, Becauſe the Papiſts themſelves (which is *Argumentum ad Hominum*) cannot be ſure that the Bread in the Euchariſt is tranſubſtantiate into the Body of Chriſt. And therefore in their Adoration, and falling down to the Hoſt, they commit moſt damnable Idolatry in worſhipping that which is neither God, nor any Divine Thing. I ſay, they cannot be ſure, becauſe the Prieſt's Intention may be deficient, while he is conſecrating the Bread.

Queſt. IV. "Are there only two ſacraments, "ordained by Chriſt in the Goſpel?" I anſwer, Two only, namely, Baptiſm and the Lord's Supper. Matth. 28. 19. 1 Cor. 11. 20, 23.

Well then, do not the Romaniſts err, who make

make seven Sacraments, by adding to Baptism and the Lord's Supper, Confirmation, Penance, Extreme Unction, Ordination, and Matrimony?

Yes.

By what Reasons are they confuted?

1st, Because no other Sacraments, save Baptism and the Lord's Supper, are instituted by Christ in all the holy Scripture. 2d, Because the Description and Definition of a Sacrament, as you will find it in the first Question, doth agree only to Baptism and the Lord's Supper. 3d, Because Christ was a Copartner, and the Sharer of Baptism and the Lord's Supper, which in his own Person, he did sanctify, and by them did testify and profess his Communion with his People of the New Testament, but never was a Sharer of any of these five Bastard Sacraments.

Quest. V. "May Baptism, and the Lord's "Supper, be dispensed by any but by a Minister "of the Word, lawfully ordained?"

No; Matth. 28. 19. 1 Cor. 11. 20, 23. 1 Cor. 4. 1. Heb. 5. 4.

Well then, do not the Anabaptists err, who maintain, That the Sacraments may be dispensed, and administred by any Believer?

Yes.

Do not likewise the Papists and Lutherans err, who maintain, That it is lawful for Laics, or Women, to administer the Sacraments of Baptism, in case of Necessity?

Yes.

By what Reasons are they confuted?

1st, Because Christ gave the Power of dispensing the Sacraments to them only; to whom he gave the Power of preaching, Matth. 28. 19.

but the power of preaching is not given to all Men, Heb. 5. 4. 2d, Becauſe all that ever did diſpenſe the Sacraments of Baptiſm in the New Teſtament, were either called ordinarily, or extraordinarily; as is evident from the Examples of John the Baptiſt and Diſciples of Chriſt. From the Example of Peter; Acts 2. 41. From the Example of Philip, Acts 8. 38. From the Example of Ananias, Acts 9. 18. From the Example of Paul and Silas, Acts 16. 15, 33. 3d, Becauſe it is unlawful for any Man to affix the Kings Seal to a Charter, or Letters-Patent, unleſs he be a Perſon authorized, and deputed by the King for that uſe. But the Sacraments are Seals of the Covenant between God and his People, Rom. 4. 11. 4th, Becauſe Women are not permitted to ſpeak publickly in the Church: therefore they have no Power to diſpenſe the Sacrament of Baptiſm, 1 Cor. 14. 34. 1 Tim. 2. 12. 5th, Becauſe the Adverſaries grant that it is unlawful to Women or Laicks, to adminiſter the Lord's Supper, therefore it is as unlawful for them to adminiſter Baptiſm. No juſt Cauſe or Reaſon of Diſparity can be given. 6th, Becauſe the Benefit of Regeneration is not tied (as the Adverſaries may dream) to the outward Baptiſm, as is clear and evident from the Converſion of the Thief upon the Croſs. And from 1 Pet. 3. 21. Therefore, there is no ſuch Neceſſity of Baptiſm, as the Papiſts and Lutherans do fancy.

Queſt. VI. "Are the Sacraments of the Old "Teſtament, in regard of the ſpiritual Things "thereby ſignified and exhibited, the ſame for Sub- "ſtance with thoſe of the New?"

Yes; 1 Cor. 10. 1, 2, 3, 4.

Well

Well then, do not the Papists and Lutherans err, who maintain, That the difference between the Sacraments of the Old Testament, and the New, consists in this, that those did delineate and shadow forth Grace; these contain, offer, and confer Grace?

Yes.

By what Reasons are they confuted?

1st, Because the Apostle (1 Cor. 10. 1, 2, 3.) expressly says, That the Cloud, and the passing through the Red Sea, did signify these Things to the Jews, which Baptism signify to us. And that the Manna, and the Water from the Rock, did signify the same thing to them, which the Lord's Supper signifies to us. 2d, Because the Sacraments of the Old and New Testament, did obsignate and seal up the same Righteousness of Faith, Rom. 4. 11. 3d, Because the Scripture applieth to Believers, under the Old Testament, the Sacraments of the New; 1 Cor. 10. 1, 2, 3. And on the other Hand, the Scripture applieth the Sacraments of the New Testament, to Believers under the Old, which is not done by reason of the Sign, for the Signs are diverse and different: Therefore it must be done by reason of the Thing signified; and by consequence the Sacraments of the Old Testament must agree in the Thing signified with the Sacraments of the New. 4th, Because the Sacraments of both Testaments agree in the Word of Promise, Gen. 17. 7. Acts 2. 38, 39. Rom. 4. 11, 12, 13. Gal. 3. 29.

CHAP. XXVIII.

Of Baptism.

QUESTION I.

"IS the Sacrament of Baptism with Water, by "Christ's Appointment, to be continued in his Church to the End of the World?

Yes; Matth. 28. 19, 20.

Well then, do not the Quakers err, who maintain, That Baptism with Water is not an ordinance of divine Institution, and that there is no Gospel Precept for it?

Yes.

By what Reasons are they confuted?

1st, Because Christ taking his Fare well of his Disciples, gave them this Commission, 'Go ye 'therefore and teach all Nations, baptizing them 'in the Name of the Father, Son and Holy Ghost.' According to the original Word, 'make all Na-'tions Disciples,' by your Doctrine,' baptizing them 'in the Name of.' &c. All which Words are spoken by his own Breath. Whence it is clear, that the same very Persons that were commanded to make all Nations Disciples by their Doctrine, were commanded to baptize them. But it was not in their Power to administer the inward Baptism, that is, to baptize with the Holy Ghost, and with Fire. Men may well administer the Water, or external Sign, but it is Christ that bestows the inward Grace, and thing signified; as is clear from Mat. 3. 11. where John the Baptist says, I indeed baptize you with Water unto Repentance, but he that cometh after me, shall baptize you with the

the Holy Ghost, and with Fire. If any Man had received this Power of Baptism with the Holy Ghost, then surely John would have received it, whom Jesus so highly commends, as that 'there 'was not a greater than he born of Woman'; Mat. 11. 11. And though our Saviour subjoins, he that is least in the Kingdom of Heaven, is greater than he, yet this will not infer, that any among the Teachers of the Gospel, had the Power of baptizing with the Holy Ghost, which he had not, but only, that they did shew Christ more clearly, as having most perfectly accomplished whatsoever was requisite to our Salvation; and did publish this, not only to the Jews, but also to the Gentiles. And so Christ as the Master employed only the disciples, as his Servants, to dispense and act ministerially in his Service, reserving the blessing of their Employments to himself. Now, baptizing with the Holy Ghost, is the greatest blessing of the Gospel, and so cannot flow but from Christ himself. 2d, Because the Disciples of Christ acted only ministerially under him in working of Miracles, therefore they could not administer Baptism, with the Holy Ghost, seeing this is a greater Power than the other. The curing of the Soul is a far greater Work, than to cure miraculously the Body. The Work of Conversion and Regeneration, is a Work beyond the creating of Heaven and Earth. There was only here the introducing of a new Form, but no contrary Form, or Quality to be expelled. But in this, the Heart of Stone must not only be taken away, but a Heart of Flesh must be given. That they acted only ministerially under Christ, it is evident from what Peter says, Ye men of Israel, why look ye so earnestly on us, as though by our own Power and God-

Godliness we had made this Man to walk; Acts 3. 12. And the same Peter says, Eneas, Jesus Christ maketh the whole, Acts 9. 34. See Mark 16. 17. 1 Cor. 12. 10. 3d, Because if this Commission empowered the Apostles to baptize only with the Holy Ghost, and not with Water; then they in the Exercise of this Commission, would only have baptized Men and Women with the Holy Ghost, and not with Water, but the contrary is manifest, (Acts 2. 38.) where Peter makes a Distinction between being baptized in the Name of Jesus Christ, and receiving the Gift of the Holy Ghost; namely, the Gifts and Graces of the holy Spirit, which are common to all Believers, and necessary to Salvation. 4th, Because if Baptism with the Holy Ghost be here meant, then all whom the Apostles did baptize, were baptized with the Holy Ghost, which is false: for Ananias and Sapphira could not have been Hypocrites if they had been baptized with the Holy Ghost. And Simon was baptized, and yet not with the Holy Ghost, as appears by Peter's Answer to him, ver. 21. 22. of the fifth chapter. 5th, Because if Christ's Commission carry not a Warrant for baptizing with Water, whence then had the Apostles a Warrant for baptizing with Water? Either they must produce and let us see another Commission for it, or else they must acknowledge that the Apostle did warrantably baptize with Water. But another Commission the Quakers cannot shew us from Scripture.

Quest. II. "Is dipping of the Person (to be "baptized) into water necessary?"

No.

"Is Baptism rightly administred by pouring, or "sprinkling Water upon the Person?"

Yes:

Yes; Acts 2. 41. Acts 16, 33.

Well then, do not the Anabaptists err, who maintain, Dipping to be an absolute and necessary Ceremony in Baptism?

Yes.

By what Reasons are they confuted?

1st, Because the Greek Word in the Original signifies, as well to pour and sprinkle Water, as it signifies to dip; Mark. 7. 4. where it is said, And when they come from the Market, unless they wash, or be baptized they eat not. 2d, Because we read of Three Thousand baptized in one day, in the Streets of Jerusalem, by Twelve Apostles at the most, where there was no River to dip them into, Acts 2. 41. And was not Jerusalem, and all Judea, and the region round about Jordan, baptized by John the Baptist himself alone, which could not be done to all and every one by dipping, Matth. 3. 5, 6. 3d, Were not many baptized in private Houses, as we read in the History of the Acts, chapter 10. 47. and 18. 8. with 9. 17. and 16. 33. 4th, Because dipping of Infants into Water in these cold Countries, would be hurtful and dangerous to them. But God will rather have Mercy than sacrifice, Matth. 9. 13.

Quest. III. "Are the Infants of one, or both believing Parents to be baptized?"

Yes. Gen. 17. 7, 9. Gen. 3, 9, 14. Col. 2. 11, 12. Acts 2. 38, 39. Rom. 4. 11, 12.

Well then, do not the Anabaptists err, who maintain, That no Infants, tho' born of believing Parents, ought to be baptized?

Yes.

By what Reasons are they confuted?

1st, Because to covenanted ones (of which Number the Infants of Believers are no less than their

their Parents, Acts 2. 38, 39. Acts 3. 25. Rom. 11. 16. Gen. 17. 7, 22.) that Seal of the Covenant, of which they are capable, is not to be denied, Gen. 17. 7, 10, 11. 2d, Because the outward Sacrament of Water cannot be denied to such as have received the Spirit of Christ, and to whom the promises of the New Covenant sealed up in Baptism do belong, Acts 10. 47. Acts 11. 15, 16, 17. But to Some Infants of Believers, as well as to others come to age, the Spirit of Christ hath been given, Jer. 1. 5. Luke 1. 15. Mat. 19. 14. Mark 10. 13, 14. And to them do the Promises belong, Acts 2. 39. 3d, Because the Infants of Believers are Members of the Church; which is sanctified and cleansed with the washing of Water by the Word, Eph. 5. 25, 26. Joel. 2. 16. Ezek. 16. 20, 21. 1 Cor. 7. 14. 4th, Because Infants no less than others come to age, were baptized in the Cloud and in the Sea, 1 Cor. 10. 2. 5th, Because Christ commanded that all Nations should be baptized, a great part whereof were Infants, Gen. 22. 18. Mat. 28. 19. 6th, Because Christ commanded Baptism to be administred to Disciples, (Infants also are here to be taken in, Acts 15. 10.) Mat. 28. 19. The Word in the original is *Mathetensate*, teach, instruct, or make Disciples, all Nations, or make Disciples among all Nations, baptizing them. The Signification of this Greek Word may be gathered from John 4. 1. where it is said, that the Pharisees had heard that Jesus made Disciples. So that *Matheteueian* and *Mathetas poien*, are both one Thing. 7th, Because the Children of Believers were, by a Divine Right, circumcised under the Old Testament: therefore the Children of Believers under the New Testament ought to be baptized, because the one hath succeeded the other. That

Baptism

Baptism succeeds to Circumcision is evident, first, Because they both seal up the very same Thing. Next, as circumsion was the initiating Seal under the Old Testament, so is Baptism under the New: and because the Apostles did administer it so early to the Disciples at the first appearing of their new Birth, and Interest in the Covenant. Moreover, because by Baptism we are said to put on Christ: Gal. 3. 27. That they both seal up the same thing, is evident by comparing Rom. 4. 11. with Mark 1. 4. Acts 2. 28. Where Circumcision is declared to be a Seal of the Righteousness of Faith, and Baptism is held forth to be a Pledge of the Remission of Sins, as also may be seen; Rom. 4. 6, 7, 8. see Col. 2. 11, 12. Where the Apostle teaches that our being buried with Christ in Baptism is our Circumcision in Christ; which shews that Baptism hath succeeded to us in the Room of Circumcision. 8th, Because the Apostle says, that the Infants but of one believing Parent are holy, 1 Cor. 7. 14. that is, are comprehended in the outward Covenant of God, and have access to Signs and Seals of God's Grace, as wellas theyare that are born of both believing Parents.

Quest. IV. "Are Grace and Salvation so insepa-"rably annexed unto Baptism, as that no Person "can be regenerated, or saved, without it?"

No.

"Are all that are Baptized undoubtedly regene-"rated?"

No. Acts 8. 13, 23.

Well then, do not the Papists and Lutherans err, who maintain, That Baptism is simply necessary to Salvation, and that all, and those only who are baptized, are most surely regenerated in that same very Moment of Time Wherein Baptism is administred?

Yes.

Yes.

By what Reasons are they confuted?

1st, Because the Thief upon the Cross, and others were saved, that were never baptized, Luke 23. 43. 2d, Because persons unbaptized have had saving Faith, Acts 10 22, 44. 3d, Because Infants that are predestinated unto Life, though they die in their Mothers Belly, yet they cannot perish, Matth. 18. 14. 4th, Because some Children before their baptism have been beloved of God, whose Love is unchangeable; Rom. 9, 11, 13. Others have been regenerated by the Holy Ghost, Luke, Chapter 1, verse 15. and some have been also comprehended within the Covenant of Grace, Acts 2. 39. 5th, Because that Baptism without Faith, and the inward Operation of the Holy Spirit, hath no Efficacy to Salvation, Mark 16. 16. 1 Pet 3. 21. 6th, Because the Baptism of the Spirit, at one Time goes before, at another Time follows Baptism with Water, Acts 10. 37. Matth. 3. 11. 7th, Because very many that are baptized within the visible Church are damned, Matth. 7. 13, 14. 8th, Because in those that are come to age, Faith and Repentance are pre-required to Baptism, and therefore before they be baptized, they have the beginning of Regeneration: Acts 2. 38. 9th, Because not all that are baptized are elected, Mat. 20 16. But all that are elected by God, are in Time regenerated, 1 Pet. 1. 2. 10th, Because the Holy Ghost is a most free Agent, and Worker: And therefore his Operation (whence the Efficacy of Baptism depends) whereby we are regenerated, is not tied to any one Moment of Time, John 3. 8. 11th, Because Baptism is not a converting, but a confirming Ordinance, even as the Lord's Supper is.

The

The Papists do otherwise contradict the second Part, in affirming, That the Virtue and Efficacy of Baptism (as to the abolishing and sealing up the Remission of more grievous Sins and Failings, which they call Moral) doth not extend itself to the Time to come, but to the Time past: so that if the Person baptized, fall into some deadly and dangerous Sin, which wounds the Conscience, there is need of another Sacrament, viz. Penance, whereby the Remission of that Mortal Sin, as they call it, is sealed up unto him.

By what Reasons are they confuted?

1st, Because the Sacrament of Baptism, after the Administration thereof, doth not cease to be a Sacrament of the Blood of Christ, which purgeth us from all our Sins, Mark 1. 4. 1 John 1. 7. 2d, Because Justification by Faith (which is sealed up to us by Baptism, Rom. 4. 11. Col. 2. 11, 12.) is for all Sins committed before and after Baptism, Acts 13. 36. 3d, Because our Saviour says, He that believeth and is baptized shall be saved, Mark 16. 16. 4th, Because not only the beginning of our Salvation is referred to Baptism, but also Salvation itself, and eternal Life, 1 Pet. 3. 21. 5th, Because the Scripture bringeth Arguments from the Use and Remembrance of Baptism, by which we that have been baptized, are stirred up to Holiness and Newness of Life, and to put off the Old Man, and consequently, all those Sins which the Adversaries call Mortal, Rom. 3. 2, 3. Gal. 3. 27. Col. 2. 11, 12.

Quest. V. "Is the Sacrament of Baptism but "once to be administred to any Person?"

Once only, Gal. 3. 27. Tit. 3. 5.

Well then, do not the Marcionites err, who

maintain, That Men after groſſer Failings ought to be re-baptized?

Yes.

Do not likewiſe the Hemerobaptiſts err, who maintain, That Men according to their Faults every Day, ought every Day to be baptized?

Yes.

Do not laſtly, the Anabaptiſts err, who maintain, That Children baptized, ought to be re-baptized when they come to Age?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe Baptiſm is a Sacrament of Admiſſion into the viſible Church, and of Regeneration, (which is one only, 1 John 3. 9.) 1 Cor. 12. 13. Tit. 3. 5. Eph. 5. 26. 2d, Becauſe there is a Command for repeating, and frequent uſing the Lord's Supper, 1 Cor 22. 25, 26. But no Precept, or Command for repeating Baptiſm. 3d, Becauſe Circumciſion (to which ſucceeded Baptiſm) was never repeated, as the Paſſover was. 4th, Becauſe Baptiſm is a Seal of Adoption, Gal. 3. 26, 27. But whom God loveth, and hath once adopted, thoſe he never caſteth off afterwards, Rom. 11. 29. 5th, Becauſe the Apoſtle ſays, there is but one Baptiſm, Eph. 4. 5. namely, not only in Number, but alſo in the Adminiſtration upon us all, Rom. 6. 3, 4.

CHAP. XXIX.

Of the Lord's Supper.

Question I.

"IS the Sacrament of Chriſt's Body and Blood, "called the Lord's Supper, an Ordinance of "God, to be obſerved in the Church, unto the "End of the World?"

Yes; 1 Cor. 11. 23, 24, 25, 26. 1 Cor. 10. 16, 17, 18, 21. Matth. 26. Luke 22.

Well then, do not the Quakers err, who maintain, The Sacrament of the Lord's Supper to be no Gospel-Ordinance, and that there is no Gospel-Precept, for the Administration thereof until his Second Coming?

Yes.

They look upon this Ordinance, as a Type only and Figure, or Shadow of Christ's Body and Blood, which was commanded for that Time, and for some Time to come, but not unto his Second coming. Thus they abandon that most precious Ordinance of 'taking and eating the Bread and drinking the Wine,' as they do Baptism with Water, and all other Ordinances, to the introducing of black Atheism into the World. They pervert the true meaning of the Scripture, for the Defence of their damnable Tenets, as by this one Instance, 'Till he come, which is meant (say they) not of his Second Coming at the last Day, but of his Coming to dwell in his Disciples and Apostles; as if Christ had not been in them, both before and after his Ascension; even as they deny Baptism in Christ's Commission (Matth. 28 19) to his Disciples, to be meant of Baptism with Water, because Water is not expreſt; they deny either wilfully, as their Ring leaders do, or ignorantly, or by Delusion from the Devil, as the most Part do, the most sure and evident Truths in Scripture, prattling and gaggling in their Discourse, Sense and Nonsense, being oftner out of Purpose, than in a Purpose, skipping from one Subject to another, to save themselves from the Strength of Reason, like subtil Foxes, which when they are beaten from one Hole, fly into another. But while they

are obſtinate, and pertinacious in maintaining Lies and Untruths, they ought to be confuted, as the Man was that denied Snow to be White. For it is not ſo much blindneſs of Mind, or a Weakneſs of Judgment, as many well-meaning People are miſled by, as a wilful obſtinate reſiſting of the Truth, as the perverſe Jews did, or as Jannes and Jambres withſtood Moſes. They that are againſt commanded Goſpel-Ordinances, and the Miniſters of Chriſt, whom they look upon as the Prieſts of Baal, would (if they durſt) ſhake off the very Scripture, and Word of God. And it is more than probable, that if they could ſhun the Odium of open Blaſphemy, and the Hazard of ſtanding Laws againſt Blaſphemers, the moſt Part of them would diſown the Scriptures, as many of them have done. For what Kindneſs or Reſpect can they have for the Scriptures, but ſuch as Men carry to Topicks or common Places, whence they draw Argument, to impugn others, or defend themſelves with. For they do not look upon the Word as their Rule, ſeeing (as they dream) they 'have a Light within them,' beyond that more ſure Word of Prophecy, which the Apoſtle Peter prefers to a Voice from Heaven. Nay, they have ſo little Veneration for the Scriptures, that they will not ſuffer them to be called the Word of God, contrary to many expreſs Places of the Scripture, as John 10. 35. 2 Chron. 36. 22. Pſal. 119. 172. Mark 7. 9, 10, 13. 1 Kings 16. 12. 2 Kings 9. 36. Ezra 1. 1. 2 Kings 23. 16. Iſa. 28. 13 Eph. 6. 17. Iſa. 37. 22.

Queſt. II. "Is Chriſt offered up to his Father "in this Sacrament?"

No.

"Is

"Is there any real Sacrifice made at all, for "Remiſſion of Sins of the Quick or Dead?"

No; Heb. 9. 22, 25, 26, 28.

Well then, do not the Papiſts err, who maintain, That in this Sacrament there is performed a true and real Sacrifice (commonly called the Maſs) wherein Chriſt, under the Forms of Bread and Wine, without ſhedding of Blood, is offered unto God by a Prieſt, and ſacrificed for the Living, and for the Dead, to obtain Remiſſion of Sin?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the ſacrificing and offering up of Chriſt, is a Part of his own Prieſthood, Heb. 9. 14. But the Prieſthood of Chriſt cannot be tranſferred from himſelf to any other, Heb. 7. 4. Therefore, no Prieſt can offer him up under the Forms of Bread and Wine unto God. 2d, Becauſe the offering of the Body of Chriſt is once for all. It is but one ſingle offering, and cannot be repeated, Heb. 10. 10, 12, 14. 3d, Becauſe the ſacrificing and offering up of Chriſt is one only, and of a moſt perfect Merit and Efficacy, Heb. 9. 14. Heb. 10. 14. But the repeating of the ſame Sacrifice, and the Multitude of Prieſts are a Token of an imperfect Sacrifice, Heb. 9. 25, 26. Heb. 10. 10, 11. 4th, If Chriſt be often offered, he muſt often die and ſuffer, Heb. 9. 25, 26. But Chriſt being now raiſed from the Dead, cannot any more ſuffer and die, Rom 6. 9. 5th, Becauſe that one and moſt perfect Sacrifice of Chriſt, did abrogate and take away all thoſe external Sacrifices, and cauſed them to ceaſe, Dan. 9. 17. 6th, Becauſe there can be no Propitiatory-Sacrifice for Sin, without ſhedding of Blood,

Heb. 9. 22. Neither doth he die any more, but is now in Heaven, to appear in the Presence of God for us, and to Intercede in our behalf, Heb. 1. 3. Heb. 9. 24. Heb. 10. 12. 7th, Because in every Sacrifice there is required (and really is) a dying, and Destruction of the Thing sacrificed. but Christ still liveth, Rom. 6. 9. 8th, Because no Man can offer Jesus up to God, but Christ himself, Heb. 9. 27. 9th, Because in all external Sacrifices, properly so called, there is necessarily required, a visible external Host, or Thing sacrificed, as the Adversaries grant. But the Thing which is said to be offered up by the Mass Priest, namely, the Body of Christ, is neither external nor visible here, it being in Heaven, and not on Earth with Man, Acts 3. 21.

Quest. III. "Are private Masses, or the receiving this Sacrament by a Priest, or any other alone, as likewise the Denial of the Cup to the People, worshipping the Elements, the lifting them up, or carrying them about for Adoration, and the reserving them for any pretended Religious Use: are these (I say) contrary to the Nature of this Sacrament, and to the Institution of Christ?"

Yes; Mark 14. 23. 1 Cor. 11. 25, 26, 27, 28, 29. Matth. 15. 9.

Well then, doth not the Romish Church err. whose Mass Priests standing at the Altar, celebrate private Masses (the People either being absent, or standing idle) who take the Cup to themselves only, and drink thereof: that administer the Lord's Supper privately to sick Persons, and bed-rid; that teach to administer the Communion to Laics, under both the Forms of Bread and Wine, is not only not necessary, but

unlawful: who teach that for Adoration-cauſe, the Elements are to be lifted up, and carried about, and reſerved for Religious Uſes?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe Chriſt did inſtitute the laſt Supper, not for one a-part, but for many together, Matth. 26. 27, 28. 2d, Becauſe Chriſt in celebrating the laſt Supper, did not eat and drink himſelf alone, but the Diſciples did alſo eat and drink with him, Matth. 26. 27, 23 3d, Becauſe the Apoſtle commands the Corinthians, that when they come together to eat, they tarry one for another, 1 Cor. 11. 33. 4th, Becauſe the Lord's Supper is a Sacrament of Brotherhood, and Communion of the Saints, 1 Cor. 10. 16, 17. 1 Cor. 11. 33. 5th, Becauſe in the Days of the Apoſtles, the Diſciples and Brethren met together for breaking of Bread, Acts 20. 7. 6th, Becauſe Chriſt when he had taken Bread, and diſtributed it, is ſaid to have likewiſe taken the Cup, 1 Cor. 11. 23, 24, 25, 26, 27. 7th, Becauſe it is expreſly ſaid, and commanded (Chriſt foreſeeing this black Error, which is now in their Church) 'Drink ye all of it,' Matth. 26. 27. 8th, Becauſe the common People, which are Communicants, gather more Fruit from both the Forms, than from one only, 1 Cor 10. 16. and 1 Cor. 11. 26. 9th, Becauſe the Blood of Chriſt, the Sign whereof is the Wine in the Cup, is not only ſhed for Apoſtles, Preachers and Paſtors, but alſo for Lay-Men, and thoſe that are not of the Clergy, as the Popiſh Church ſpeaks, John 3 16. 10th, Becauſe the Apoſtles and Chriſtians of the Primitive Church, did Communicate under both Forms, Mark 14. 22, 23. 1 Cor. 10, 11, Chapters.

ters. 11th, Becauſe it is a Villany to detract and withdraw any Thing from Chriſt's Teſtament: and therefore the Cup (which is left to us by Legacy, Matth. 26. 27, 28.) is not to be denied to any Communicant, Gal. 3. 15. 12th, Becauſe Chriſt did not inſtitute any Adoration of the Elements; therefore, this Adoration is to be condemned as Will-worſhip, Matth. 15. 9. 13th, Becauſe the Adoration is founded upon the corporal Preſence of Chriſt's Body in the Sacrament, which is blaſphemous; ſeeing Chriſt now is at the Right Hand of God, Heb. 1. 3. 14th, Becauſe this Popiſh Adoration of the Elements, is a worſhipping of the Creature, together with the Creator, a moſt abominable Idolatry, Dan. 11. 38. Matth. 23, 16. to verſe 23. 15th, Becauſe if the Elements ought to be adored, becauſe Chriſt is ſacramentally preſent in them, then ought Believers (in whom Chriſt dwelleth, John 14. 20.) to be adored, which is abſurd. Nay the Water of Baptiſm ought to be worſhipped, ſeeing the whole Trinity is no leſs preſent there, than in the Supper. 16th, The worſhipping of the Bread, ſince no Man (as the Adverſaries confeſs) is able to know certainly that the Hoſt is conſecrated, is a Work done without Faith, therefore a Sin, Rom. 14. 23. 17th, Becauſe Chriſt commanded the Element of Bread to be broken, eaten and diſtributed. But no where doth Chriſt command the Bread to be reſerved, 1 Cor. 11. 23, 24. 18th, Becauſe the Bread, which is the Communion of the Body of Chriſt, is the Bread which we break, 1 Cor. 10. 16. 19th, Becauſe the Bread and the Wine are not Sacramental Symbols, but in the very Action, 1 Cor. 11. 26. Here it is ſaid, For as often as ye eat this Bread, and drink this Cup,

Cup, but not, as often as ye reſerve this Bread. 20th, Becauſe God commanded, that nothing ſhould be reſerved of the Paſchal Lamb (to which Bread and Wine in the Lord's Supper have ſucceeded) till the Morning, Exod 12. 10. That it might not be put to any other Uſe, whether for Idolatry, or common Food.

Queſt. VI. " Do the outward Elements in this " Sacrament, in Subſtance and Nature remain ſtill, " truly, and only Bread and Wine, as they were " before?"

Yes. Matth. 26. 29. 1 Cor. 11. 26, 27, 28.

Well then, do not the Papiſts err, who maintain, That the Bread and Wine, by the Power of the Words of Conſecration, 'This is my Body,' are truly tranſubſtantiate into the very Body and Blood of Chriſt; nothing remaining but the outward Forms and Accidents of the Bread and Wine?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the Doctrine of Tranſubſtantiation makes Chriſt's Body every where preſent, inviſible, that cannot be handled, without Shape and Figure, without human Quantity, which is contrary to Matth. 26. 6. Here Chriſt is only preſent in Bethany. And John 20. 27. Thomas toucheth Chriſt, and according to Acts 3. 21. the Heavens muſt receive him; and therefore cannot be every where. See Heb 2. 14. 17. 2d, Becauſe before and after Conſecration, the Bread is called the Communion of the Body of Chriſt: but nothing is ſaid, or can be the Communion of its own ſelf, 1 Cor. 10. 16. 3d, Becauſe after Conſecrations, the Apoſtle calls not the Bread, a Species, or Form of Bread, 1 Cor 11. 26, 27, 28. And af-

ter

ter Conſecration, Chriſt calls the Wine the Fruit of the Vine, Matth. 26. 29. 4th, Becauſe Chriſt did inſtitute the Supper to be a Memorial of himſelf until he come again. But a Memorial is not of Things corporally preſent, but of Things abſent, 1 Cor. 21. 25. 5th, Becauſe that which is properly broken, is not the Body of Chriſt, but the Bread is properly broken, therefore, the Bread is not the Body of Chriſt, 1 Cor. 10. 16. 6th, Becauſe Chriſt went up to Heaven bodily, and is to tarry there until the End of the World, Acts 3. 12. 7th, Tranſubſtantiation deſtroys the very Eſſence and Being of the Lord's Supper. Firſt, It deſtroys the Sign, becauſe it takes away the Subſtance of the Bread and Wine; the Accidents and outward Forms only remaining. Secondly, It deſtroys the Thing ſignified, for it robs and ſpoils the Body of Chriſt of its true Quantity and Dimenſions (for according to that infallible Philoſophical Maxim, *Sublatis Dimenſionibus Corporis, tollitur ipſum Corpus*: that is, by taking away the Length, Breadth and Thickneſs of any Phyſical or Natural Body, you deſtroy conſequentially the very Eſſence and Being of that Body, and introduce inſtead of one Body, many Bodies. 8th, Becauſe Tranſubſtantiation takes away the Sacramental Analogy: and ſo when the Sign is turned into the Thing ſignified, all Similitude between them is gone, and ceaſeth. 9th, From this Doctrine do follow many great Abſurdities inconſiſtent with Religion, Senſe and Reaſon. As Firſt, That Chriſt in the Supper, did both eat and drink himſelf, that he was wholly in his own Mouth: that he had a double and twofold Body, one viſible, another inviſible; that a Mouſe, or Rat, may eat Chriſt's Body: That his Body being reſerved,

and

and laid up into a Cup board, in a ſhort Time may turn into Vermine. Muſt not Chriſt's Body be in many Places at once? Muſt not his Body, and all the Parts thereof, his Head, Hands and Feet, be in the ſmalleſt, and leaſt Crumb of the Hoſt? Muſt not Chriſt's Body, having now that bigneſs in Heaven, which he had upon Earth, be bigger than itſelf; longer and thicker?

If Chriſt's Body may be in divers Places at once, why may not a Man's Body be in divers Places at once? (this is granted by the Adverſaries) but a Man cannot be in divers Places at once.

Can Peter, for Example, be both at Edinburgh and London, in the ſame Moment of Time? He may then be both a Man and not a Man, at the ſame Time; he may be a Man, becauſe living at Edinburgh; and not a Man becauſe dead at London. May not Peter at Edinburgh go to York, and meet Peter there from London? And what a merry meeting muſt it be, when Peter ſhakes Hands with Peter, and takes a Glaſs of Wine from him? May not Peter from London be killed there at York, and Peter from Edinburgh be left alive? May not Peter alive be re-produced in a thouſand Cities at once, and marry there a thouſand Wives, and beget in one Night a thouſand Sons and Daughters? May not Peter be ſo many Times re-produced, till he make up an hundred Thouſand fighting Men? May not one Candle by Re production, be made as many as may give Light to the whole Univerſe? May not one Bottle of Water be made ſo many, as may ſerve an Army of an hundred Thouſand? May not one Guinea be re-produced as many Times as may amount to five and twenty hundred thouſand Pounds Sterling? A brave Invention for paying

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Five or Six Hnndred Thouſand Marks of Debt. Next, as the Adverſaries are engaged to maintain, that one Body may be in many Places at once, ſo are they under Neceſſity to affirm, that many Bodies may be in one Place together, by way of Penetration, for in every Crumb of the Hoſt is Chriſt's Body. From which Poſition it follows, That a Man's Body may be contained within a Nut-ſhell. That a Snuff Box may contain Arthur's Seat: the hollow of an Ox's Eye, the whole Globe of the Earth. That a Sparrow may ſwallow, one by one, the Seven Planets, ſeeing each one of them may occupy no more Bounds of Space, than a Grain of Barley-Corn doth: and yet the Sun, which is ſwallowed, will be as big as at preſent; for Chriſt's Body in the Hoſt, is as big and tall, as when he was on the Croſs, as the Adverſaries confeſs. 10th, We never read of a Miracle wrought by God, but what was evident, and conſpicuous to all, and evidently ſeen to be ſuch. As Moſes' Rod was turned into a Serpent, and became a Rod again, Exod. 4. 2, 3. Such were the Wonders of Egypt. Such was the dividing of the Red Sea: the ſtriking of the Rock: and the flowing out of the Water, Numb. 20. 11. The Deſtruction of Korah, Dathan, and Abiram, was evident to all the Iſraelites, Numb. 19. 31, 32. So were the Miracles which were wrought by the holy Prophets, ſuch were the Miracles which Chriſt and his Apoſtles wrought. Was not the Water moſt evidently turned into Wine, John 2. 7, 8, 6. But after the Words of Conſecration uttered by the Maſs Prieſt, the Bread as to Senſe, is the ſame Thing it was. The Bread hath the ſame Taſte, the ſame Smell, that ſame Touch, that ſame outward Form and Figure,

Figure, that same Colour, that same Weight. It occupies that same Space and Bounds, and hath the same Quantity in all its Dimensions. But the Rod was seen a Serpent, and the Serpent was seen a Rod. The Water was seen Wine: it was known to be Wine by the Taste, by the Smell, by the Colour. Christ never wrought Such a Miracle as the Miracle of Transubstantiation. In all his Miracles he appealed to our outward Senses. And was it ever heard that Christ wrought Miracles without a Necessity?

Quest. V. "Is the Body and Blood of Christ "in this Sacrament corporally or carnally in, with, "or under, the Bread and Wine?"

No. 1 Cor. 10. 16.

Well then, do not the Lutherans err, who maintain, That the Body and Blood of Christ are corporally in, with, and under the Bread and Wine: and that (as the Papists also teach) his Body and Blood are taken corporally by the Mouth, by all Communicants, Believers and Unbelievers?

Yes.

By what Reasons are they confuted?

1st, Because Christ was sitting with his Body at the Table. 2d, Because he himself did eat of the Bread, and drink of the Wine. 3d, Because he took Bread from the Table: he took not his own Body: he brake Bread, and did distribute it, he brake not his own Body: so he took the Cup, and not his own Blood. 4th, Because Christ said, the Cup was the New Testament in his Blood: but the Cup is not in, with, and under the Wine. 5th, Because Christ said, the Bread was his Body, which was broken: the Wine was his Blood which was shed. But neither was his Body broken under the Bread, nor his Blood shed under the Wine, seeing Christ

as yet, was not betrayed, crucified and dead.

In the next Place, the End of the Lord's Supper is, that we may remember Christ, and declare his Death until he come, Luke 22. 19. 1 Cor. 11. 24, 25, 26. Therefore, if Christ be now present with his Body, in, with, and under the Bread, the Sacramental Remembrance of Christ, and the declaring of his Death, ought to cease.

This Doctrine of Consubstantiation is contrary to the Articles of our Faith. It is against the Truth and Verity of his Human Nature, which is visible, palpable, and in a certain Place circumscriptive. It is against the Article of his Ascension: for it makes his Body, which is now in Heaven, until the last Day, to be in, with, and under a Piece of Bread. It is against the spiritual Communion of the Saints with Christ the Head, which the Lutherans make by this Doctrine a corporal and carnal Communion, contrary to 1 Cor. 10. 3, 4. Eph. 1. 22. Eph. 4. 4. Rom. 8. 9. 1 Cor. 6. 17. 1 John 4. 13. John 15. 5.

It brings with it many and great Absurdities, as, that the Body of Christ, *Non habet Partem extra Partem*, hath not one Part without another: but as if all the Parts of his Body were in one Part: which is contrary to the Nature of a true and real Quantum, which consists essentially, in three Dimensions; Length, Breadth, and Thickness. It makes in effect his Body to be no Body. It brings down the glorious Body of Christ from Heaven, and puts it under the base Elements of this Earth. It makes as many Bodies of Christ, as there are Pieces of Eucharistical Bread. It makes his Body to be broken in, with, and under the Bread, and bruised with the Teeth. It sends his Body down to the Stomach, where it is turned into a Man's

Man's Subſtance, and afterwards thrown out.

Moreover, all true eating brings Life and Salvation, John 6. 50, 51. but eating by the Mouth profiteth nothing, John 6. 36. Again, our Union with Chriſt (and therefore our eating of his Body, from whence ariſeth this Union) is not corporal but ſpiritual, Eph. 3. 17. and the Body and Blood of Chriſt are Meat and Drink, not carnal but ſpiritual, even as the Hunger, whereby we long for this Meat is ſpiritual. And the Life to which we are nouriſhed is ſpiritual, and the nutriment is ſpiritual. Laſtly, According to this Doctrine of Conſubſtantiation, ſtifly maintained by the Lutherans, it follows, That Chriſt did eat his own Body, while he did eat the Bread of the firſt Supper. That his Diſciples did eat their Lord and Maſter's Body: that his Diſciples were more cruel and inhuman to him than the Jews were that crucified him: that he is often buried within the Entrails of wicked Men.

Quſt. VI. "Is the Body and Blood of Chriſt "as really, but ſpiritually preſent to the Faith of "Believers in that Ordinance, as the Elements "themſelves are to the outward Senſes?"

Yes. 1 Cor. 10. 16.

Well then, do not the Socinians err, who maintain, That the Body and Blood of Chriſt in the Sacrament of the Supper are not really preſent?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the Body of Chriſt in this Sacrament, is ſpiritually eaten by Believers, and his Blood is ſpiritually drunken. But a ſpiritual Preſence, is a true and real Preſence; becauſe it comes and flows from true and real Cauſes, namely, from Faith, and the Holy Spirit. 2d, Becauſe in the

right Uſe of this Sacrament, Chriſt is united to a Man by Faith, and by the Holy Spirit, 1 Cor. 10. 16. 3d, Becauſe the Body of Chriſt, in ſo far as it was given to the Death, and was broken for us on the Croſs, and in ſo far as his Blood was ſhed for the Remiſſion of our Sins; all theſe (I ſay) are the internal Matter of this Sacrament, Luke 22. 19. Matth. 26. 28. 1 Cor. 11. 24. 4th, Becauſe thoſe who eat and drink unworthily, are ſaid not to diſcern the Lord's Body: and therefore to ſuch as eat and drink worthily, the Body and Blood of Chriſt muſt be truly preſent, according to their ſpiritual Senſe, namely, Faith, 1 Cor. 11. 24. 5th, Becauſe length of Time doth not hinder, but that Faith may make Things paſt and Things to come ſpiritually preſent: and therefore Diſtance of Place doth not hinder, but that Things moſt diſtant as to Place, may be made ſpiritually and truly preſent, Heb. 11. 1. John 6. 56. Phil. 3. 10. Heb. 11. 9.

Queſt. VII. "Are all ignorant and ungodly "Perſons, as they are unfit to enjoy Communion "with Chriſt, unworthy of his Table?

Yes.

"Can they without great Sin againſt Chriſt, "while they continue ſuch, partake of theſe holy "Myſteries?"

No.

"And are not therefore Church Officers to debar "thoſe who appear groſly ignorant and ſcandalous?"

Yes. 1 Cor. 11. 27, 28, 29. and 2 Cor. 6. 14. 15. and 1 Cor. 5. 5, 6 7, 13. Matth. 7. 6.

Well then, do not ſome Men err in their Practice, if not in their Opinions, who ſuffer many ignorant, ſcandalous, and ungodly Perſons to come to the Table?

Yes.

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe ignorant and wicked Men eating and drinking unworthily, are guilty of the Body and Blood of Chriſt, and ſo bring Judgment upon themſelves, 1 Cor. 11. 29. 2d, Becauſe all were not admitted to eat of the Paſſover, neither was it for all promiſcuouſly to partake thereof, Numb. 9. 6, 7. and 2 Chron. 23. 19. Ezek 22. 26. 3d, Becauſe it was not lawful for any Man to come to the Marriage Feaſt that wanted the Wedding Garment, Matth. 22. 11. 4th, Becauſe Pearls are not to be caſten before Dogs and Swine, Men manifeſtly ungodly, and wicked, Matth. 7. 6. 5th, Becauſe they who deſerve to be excluded from the Fellowſhip and Society of Believers, ought not to be admitted to the Sacrament of intimate Communion and Familiarity with God: but ſuch are all thoſe who walk inordinately, 1 Cor. 6. 16. 6th, Becauſe if the Church willingly and wittingly admit ſuch Perſons, they ſtir up the Wrath of God againſt themſelves, for ſuffering God's Covenant, and his holy Symbols, to be openly profaned, 1 Cor. 11. 30. 7th, Becauſe the Lord will not ſuffer ſuch as are manifeſtly and contumaciouſly wicked, to take his Covenant in their Mouth: and therefore, to ſuch Perſons, the Seals and Symbols of his Covenant, ought not to be offered, Pſal. 50. 17. 8th, Becauſe ignorant, profane and godleſs Perſons, ought to be eſteemed as Heathens and Publicans, Matth. 18. 17.

CHAP. XXX.

Of Church Cenſures.

QUESTION. I.

"HATH the Lord Jeſus, as King and Head "of his Church, appointed therein a Go- "vernment in the Hands of Church-Officers, diſ- "tinct from the civil Magiſtrate?"

Yes. Iſa. 9. 6, 7. 1 Tim. 5. 17. 1 Theſſ. 5. 12. Acts 20. 17, 18. Heb. 13. 7, 17, 24. 1 Cor. 12. 28. Matth. 28. 18, 19, 20.

Well then, do not the Eraſtians and others err, who maintain, That in the holy Scripture there is no particular Form of Church Government ſet down, and appointed by Chriſt?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the Lord Jeſus Chriſt hath delivered to the Miniſters of his Church, as to his own Delegates and Ambaſſadors (and therefore according to his own Laws) the whole Power of governing the Church, which he himſelf received from the Father, to be managed, and put in Execution in his own Name and Authority, John 20. 21. Matth. 28. 19. Acts 1. 2. Eph. 4. 7, 8, 11. 2d, Becauſe all the Subſtantials of Church Government, under the New Teſtament, which either concern Miniſters, Ordinances, Cenſures, Synods, Councils, and their Power are propoſed, and ſet down in Scripture, namely, in the third Chapter of the firſt Epiſtle to Timothy, Acts 15 Chapter. And 1 Cor. 14. 26, 40. 3d, Becauſe the Lord Jeſus Chriſt hath looked to the good of his Church, no leſs under the New Teſtament, than under the

Old

Old. Therefore, ſince the Church under the Old Teſtement, had a moſt perfect Form of Government preſcribed to it: and ſince there is as great Need and Neceſſity of Church Order and Diſcipline under the New Teſtament, as was under the Old, it muſt follow, that there is a Pattern and Form of Church Government no leſs ſet down and preſcribed under the New Teſtament, than was under the Old, Heb. 3. 1, 2, 3, 4, 5. Heb. 13. 8. 1 Cor. Chap. 5. 1 Tim. 5. 20. and 1 Tim. 1. 20. 4th, The End of the Church Government is ſpiritual, namely, the gaining of Mens Souls to Chriſt. But nothing that is meerly of human Authority can reach this End, Matth. 18. 15, 16, 17. 5th, Becauſe all the Parts of Church Government, are particularly ſet down in Scripture. As firſt, thoſe Things which concern the Key of Doctrine, as public Prayer, and giving of Thanks, 1 Tim. 2. 12. 1 Cor. 14. 14, 15, 16. Singing of Pſalms, Eph. 5. 18, 19. Col. 3. 16. Public reading of the Word, Preaching and Expounding the ſame, Acts 6. 4. Acts 13. 15, 17. Acts 5. 21. 1 Cor. 3. 14. Matth. 18. 19, 20. 2 Tim. 4. 11. Heb. 6. 1. Gal. 6. 6. 2dly, Thoſe Parts likewiſe which concern the Key of Diſcipline: namely, the Ordination of Preſbyters, with the Impoſition of the Hands of the Preſbytery, 1 Tim. 4. 14. and 1 Tim. 5. 22. Tit. 1. 5. Acts 14. 21, 22. 3dly, The Authoritative giving of Judgment, and Sentence concerning Doctrine; and that according to the Word, Acts 15. 15, 24, 28. 4thly, Admonition and public Rebuking of thoſe who have offended, Matth. 18. 15, 16, 17. 1 Theſſ. 5. 14. 1 Tim. 5. 20. 5thly, The Excommunicating of thoſe who are contumacious and ungodly, and who are convicted of manifeſt Crimes and Scandals, Matth. 18.

17.

17. Tit. 3. 10. 1 Tim. 1. 20. 1 Cor. 5. 2, 3, 4, 5. Lastly, The receiving again into the Fellowship of the Church, Persons cast out by Excommunication, having testified their Repentance, 2 Cor. 2. 6, 7, 8, 9.

Do not the same Erastians err, who make no Distinction between Church Power and the Secular Power?

Yes.

By what Reasons are they confuted?

1st, Because Christ hath committed the Keys of the Kingdom of Heaven to the Officers of his Church, which are Governors distinct from the civil Magistrate, Matth. 16. 18, 19. Matth. 18. 19. John 20. 21, 22, 23. 2d, Because Church Power and Civil Power differ specifically. The Church, and the Common-wealth are Polities formally, and essentially different. They are not, as such, Powers subordinate, at least in a right Line, but co-ordinate, Acts 4. 19, 20. 2 Chron. 26. 18. Next, God the Creator and Governor of the World, is the Efficient of the Power of the civil Magistrate, Rom. 13. 1, 2, 4. But God Christ, our blessed Mediator, and Lord of his Church, is the Efficient of the Church particularly, and of its Government. The Matter (*Materia ex qua*) of the civil Government is the secular Sword; but the Matter of the Church Government, are the Keys of the Kingdom of Heaven. The Matter of the civil Government (*Materia in qua*) may be a Senate, many People, the Person of one King, of a Child, a Woman. But the Matter of the Church Government is not of this Kind, Heb. 13. 22. 1 Tim. 3. 15. 1 Cor. 14. 34, 35 The Matter of the civil Government (*Materia circa quam*) are Men and Women, as Members of the Common-wealth, without, as well

as

as within the Church; but as Christians and Members of the Church, they are not such, 1 Cor. 5. 13. The formal Causes of both are distinct; the one inflicts Punishments merely spiritual, the other inflicts Punishments merely civil. Lastly, the End of this, is the corporal and external Good of a Society; but the End of that, is the spiritual Good of the Church and its Edification, Matth. 14. 15. 1 Cor. 5. 5. 2 Cor. 10. 8.

Do not likewise the Socinians, Anabaptists, Quakers, many Independents, and others err, who maintain, That the Key of Doctrine, or the public Preaching of the Word, is proper to any Man furnished with suitable Gifts, tho' not called and sent to that Employment?

Yes.

By what Reasons are they confuted?

1st, Because no Man can believe in Christ of whom he hath not heard, and how shall he hear without a Preacher, and how shall he preach unless he be sent? Rom. 10. 14, 15. 2d, Because Women may have suitable and competent Gifts of Preaching, and yet they are forbidden to speak in the Church, 1 Tim. 2. 12. 3d, Because the Scripture blames such as have run, and yet have not been sent, Jer. 23. 21, 32. 4th, Because no Man taketh this Honour to himself (that is, he ought not to take it) but he that is called of God, as was Aaron, Heb. 5. 4. 5th, Because the Scripture mentioneth, that God hath set a part certain peculiar Ministers, for the Preaching of the Word, Rom. 1. 1. Eph. 4. 11. Tit. 1. 3. 6th, Because no Man can take the Office of a civil Magistrate, or of a Deacon of the Church upon him, unless he be called thereunto, Luke 12. 14. Acts 6. 5. 1 Tim. 3. 10. And therefore, no Man ought to take upon

on him the public Preaching of the Word, unleſs he be called thereunto likewiſe. 7th, Becauſe he that taketh upon him this Office, without a Call, he uſurpeth Authority in the Church, ſeeing Preaching is an Act of Authority, 1 Theſſ. 5. 12. 8th, Becauſe the Titles which are given to the Preachers of the Goſpel, are Names of Office, they are called the Ambaſſadors of Chriſt, 2 Cor. 5. 20. Stewards of the Word, Tit. 1. 7. The Men of God, 1 Tim. 6. 11 And Angels, Rev. 2. 1. 9th, Becauſe there is not one approven Example in all the Word of God, for a gifted Brother to preach without a Call, and therefore, ſeeing it is not done in Faith, it muſt be Sin. Muſt every Fellow that takes a Laxit in his Tongue, go up to the Pulpit and eaſe himſelf? 10th, Becauſe there are Precepts and Rules ſet down in Scripture, for all the Ages of the Church to the End of the World, anent the Calling of Men to be Miniſters of the Goſpel, 1 Tim. 3. 2, 3, 6, 7. and 1 Tim. 5. 21, 22.

Do not likewiſe the Independents, Brouniſts and Anabaptiſts err, who maintain, That the Right and Power of governing the Church, belongs no leſs to the Multitude and Community of Believers, than to the Officers of the Church?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the Scripture expreſly teaches, that God hath committed the Government of his Church, and the Care of his People to certain choſen Perſons, and not to all and every one, Eph. 4. 11, 12, 13. 1 Cor. 12. 28. 2d, Becauſe if the Power of the Keys were given to Believers in common, either they are given to them as Believers, or as they are gifted by God with Gifts

and

and Qualifications above others, for governing the Church, and chosen out of the rest, for performing that Office. If the last Part be affirmed, it follows that the Power, and Right of the Keys is committed not to a Community of Believers, but to some select Persons, which we own and maintain; but the Independents deny. If the first be asserted, then it follows, first, that the Care of governing the Church is committed to Women and Children, being Believers; and so they must necessarily have the Power of seeing, as being Eyes and Watchmen to the Church: the Power of hearing, as being the Ears of the Church; and the Body of the Church must be deformed: because the whole Body is the Eye, and the whole Body is the Ear, and whose many Members are made one Member, 1 Cor. 12. 12, 13, 14, 15, 16, 17, 18, 19. 2d, It follows, that the Power of the Keys is not only given to all, but to Believers only: but it is evident by the Example of Judas, and other Reprobates, that many in Christ's Name have preached, who were not Believers, Matth. 17. 22, 23. Phil. 1. 16, 17, 18. 3d, Because to whom Christ has given the Power of governing the Church: to them also he hath promised to give Gifts and Endowments largely for performing that Office, John 20. 21, 22, 23. 1 Cor. 4. 6, 7. Matth. 28. 19, 20. But to a Community of Believers, God has never promised a Spirit for the Ministry, nor Gifts for that Employment: nor did he ever bestow, or confer any such Endowments. 4th, Because Christ our Mediator appointed Ecclesiastical Officers and Church Governors, before ever there was a formal Church under the New Testament gathered and set up, Luke 9. 1. Luke 10. 1, 2, 3. John 20. 21,

21, 22, 23. Matth. 28. 16, 20. This was all done before his Death. And before his Aſcenſion he did the like, Eph. 4. 8, 11, 12. Acts 2. 1 Cor. 12. 28. Now it is evident, that there was no formal gathering together of a Church before the Feaſt of Pentecoſt, Acts 2. Eccleſiaſtic Miniſters and Officers were appointed for calling in, and gathering together the myſtical Body of Chriſt, viz. his Members: therefore it was needful, that Miniſters baptizing, ought to be before Perſons baptized. That Gatherers of the Church ought to be before Perſons gathered. That Callers and Inviters to Chriſt, ought to be before Perſons called and invited. 5th, This Democracy or Popular Government, cannot but bring in great Confuſion, whence many Abſurdities will follow. As the Church of God ſhould not be an Organical Body. That Women who are forbidden to ſpeak in the Church, muſt have the Keys of the Kingdom of Heaven hanging at their Belt, forſooth. All muſt govern, and none muſt be governed. All muſt attend the Government of the Church. All muſt be rendered uncapable for going about their particular Callings, which God calls them to every Day. Therefore, ſeeing this Sort of Government brings ſo much Confuſion with it, it is moſt probable that it is not of God, who is a God of Order, and not of Confuſion, 1 Cor. 14. 33.

Queſt. II. " Are Church Cenſures neceſſary for " reclaiming and gaining of offending Brethren, " for deterring others from the like Offences, for " purging out of that Leaven, which might infect " the whole Lump, for vindicating the Honour of " Chriſt, and the holy Profeſſion of the Goſpel, and " for preventing the Wrath of God, which might " juſtly

" justly fall upon the Church, if they suffer his Co-
" venant, and the Seals, thereof to be prophaned
" by notorious and obstinate Sinners?"

Yes; 1 Tim. 5. 20. 1 Tim. 1. 20. 1 Cor. 11. 27. to the End. Jude Ver. 23.

Are the Officers of the Church, for the better attaining of these Ends, to proceed by Admonition, by Suspension from the Lord's Table for a Season, and by Excommunication from the Church, according to the Nature of the Crime, or scandalous Offence, and Demerit of the Person?

Yes; 1 Thes. 5. 12. 1 Cor. 5. 4, 5, 13. Matth. 18. 17. Tit. 3. 10.

Well then, do not the Socinians, Anabaptists, Quakers, and other Sectaries err, who deny, That any Church Censures should be inflicted upon Offenders?

Yes.

Do not likewise the Erastians err, who maintain, There should be no Suspension from the Lord's Table, or Excommunication from the Church?

Yes.

By what Reasons are they confuted?

1st, Because the Power of the Keys, is given to the Ministers of the Church, wherewith not only by the preaching of the Word; but also to Church Censures, they open and shut the Kingdom of Heaven; as will appear by comparing the se Places of Scripture together; Matth. 16. 19. Matth. 18. 17. 2d, Because he that offends publickly, and after Admonition persists pertinaciously in his Sin, should be esteemed as a Publican and Heathen; Matth. 18. 17. 3d, Because the Apostle says, If any Man obey not our Word by this Epi-

ſtle, note that man, and have no Company with him. Note him, that is, either by Excommunication, or ſome other Note of Church Cenſure, 2 Theſ. 3. 14. 4th, Becauſe the Apoſtolic Church, being moved by the ſame Reaſons (which now are) uſed the Power of the Keys, and excluded from the Sacrament, Men that were manifeſtly contumacious and wicked, 1 Cor. 5. 2, 3. and 1 Tim. 1. 20. 2 Theſ. 3. 6, 14. 5th, Becauſe the Apoſtle ſays, them that Sin (viz. publickly) Rebuke before all, that others may alſo fear, 1 Tim. 5. 20. 6th, Conſider the various Ends of Eccleſiaſtical Cenſures, as the reclaiming of offending Brethren, and the reſt of them which are ſet down in the Queſtion.

CHAP. XXXI.

Of Synods aud Councils.

QUESTION. I.

"OUGHT there to be ſuch Aſſemblies for the "Government and further Edification of the "Church, as are called Synods and Councils?"

Yes; Acts 15. 2, 4, 6.

Are the Decrees and Determinations of Councils, and Synods, if conſonant to the Word of God, to be received with Reverence, and Submiſſion, not only for their Agreement with the Word, but alſo for their Power, whereby they are made, as being an Ordinance of God appointed thereunto in his Word?

Yes;

Yes; Acts 15. 15, 19, 24, 27, 28, 29, 30, 31. Acts 16. 4. Matth. 18. 17, 18, 19, 20.

Well then, do not the Brounists and Independents err, who maintain, That every particular Congregation, or Church, hath in itself the full Power of the Keys, without Subordination, or Subjection to any classical or synodical Meeting: and that Presbyteries, and Synods, have only a Power of counselling, advising, and exhorting, but no Powerof Jurisdiction, to command or enjoin any Thing in the Lord, to particular Churches or Congregations?

Yes.

By what Reasons are they confuted?

1st, Because the Apostlic Church referred all weightier Matters, which did equally concern many Congregations, to the free Suffrages and Votes of the Apostles, Pastors, and select Brethren, and not to the Determination of any one particular Church, or Congregation, Acts 15. 23, 24, 25. Acts 6. 2, 3. 2d, Because it is evident from Scripture, that there have been many particular Churches, and Congregations, subordinate to one Presbytery. For in the Church of Jerusalem it is manifest, that there were more than one Congregation. First, from the Multitude of Believers, who were of a greater Number than could be of one Congregation, for hearing the Word and Communicating, Acts 2. 41, 42. Acts 5. 14. Acts 6. 1. 2, 3, 4, 5, 6, 7. Acts 21. 20. 3d, From the Multitude of Pastors, and Ministers, whose Pains and Labours many Churches required, Acts 1. 12, 13, 14, 26, Acts 2. 1, 14, 37, 42. Acts 4. 31, 34, 35, 37. Acts 6. 2. Acts 8. 14. 4th, From the Diversity of Tongues among the Disciples at Jerusalem, which were given, not only for the Edification of

those that were of that Church; but also for Signs and Wonders to others, who were without, and not of that Church. 5th, It is manifest from this, that in those Days they had no Churches or Meeting Houses built, but only met and conveened in private Houses and upper-Rooms.

The same is also true of the Church of Antioch, Ephesus, and Corinth, from the Acts of the Apostles, and other Places of Scripture. But all these Congregations were ruled and governed by one College of Pastors.

1st, Because, all of these particular Congregations are called but one Church, Acts 18. 22. Acts 12. 5. 2d, Because in that one Church, there were Church-Presbyters, who were called Governors, not of any one particular Congregation, but of the Church, which was made up of many particular Churches, Acts 20. 17. Acts 15. 2, 3. Acts 13. 1, 2, 3. 3d, Because these Presbyters did meet together for governing the Church, and performed Acts of Jurisdiction, which concerned the whole Church in common, Acts 11. 30. compared with Chap. 4. 35, 37. And Acts 21. 18. 20, 21, 22, 23, 24, 25. and Acts 13. 1, 2, 3. 4th, Because there is a particular Example of a Synod, which had the Power of Jurisdiction, and which consisted and was made up of Members out of divers classical Conventions: For when the Question about Circumcision, and the keeping of Moses Law, which troubled the Churches of Syria, Cilicia, Antioch, and Jerusalem, could not be determined in their own particular Churches, the Matter was referred to a Synod of Apostles and Presbyters, who met at Jerusalem, which decided the Controversy, appointed their Decrees to be obligatory, and binding to all these foresaid Churches,

Churches, Acts 15. Acts 16. 4. Acts 21. 25. 6th, Because the Jewish Church, which was a politic Body, had, in every City, Synagogues subordinate to one supreme Council, or great Synagogue which was at Jerusalem, Deut. 18. 8, 12. 2 Chron. 19. 8, 11. Exod. 18. 22, 26. Seeing therefore, Dangers and Difficulties for preventing and healing of which, the Lord hath appointed and set up in that Church such a Government, may be as great, if not greater, in his Church, under the New Testament, than was then: and seeing the Lord has no less consulted the good of his Church now, than he did of old; it follows, that there must be Councils, no less under the New Testament than under the Old, to which, particular Churches ought to be subordinate. 1st, From the Light of Nature and right Reason: for the Law of Nature directs to a Diversity of Courts, namely, where there is any Rule or Government in a City or common wealth, and orders the Inferior Courts to be subordinate to the superior, the lesser to the greater, and Appeals to be made from them to the greater. And in Bodies both Natural and Politic, the Parts ought to be subject to the whole for the good of both. Besides there are, and will be, very many Ecclesiastic Affairs which will concern many Congregations equally and alike, which cannot be determined by any one. 2d, Because the Pastors and Presbyters of particular Congregations will stand in need each one of anothers Help and Assistance mutually. 3d, Because Case and Difficulties may occur, more intangled and intricate than can be settled and composed by the Governors of any one Congregation. 4th, Seeing particular Congregations which ly nigh one to another, ought

to ſhun Diviſions, and Differences, and to live in Peace and Unity, it follows manifeſtly, that there ought to be Synods or Councils, conſiſting of the Preſbyters of many particular Congregations, which ought to be ſubordinate to theſe Councils and Synods. 5th, From Chriſt's own Precept and Command, 'Tell the Church', Matth. 18. 15, 16, 17. For if our bleſſed Lord appointed that for a ſingle Brother's Offence, (he treſpaſſing againſt God or his Brother, for gaining of him, and removing the Scandal) he be brought before the Church, it follows by Conſequence, that the ſame Courſe ought to be taken, when any one particular Congregation offends againſt another, and remains obſtinate in their ſcandalous Opinion and Practice. For our bleſſed Lord hath ſufficiently preſcribed a Remedy in this Place, for removing of all Scandals, and Offences, whether of one Brother againſt another, or of one Congregation againſt another. Nay, ſurely, ſince Chriſt hath conſulted ſo much the Converſion of one Brother that hath ſinned, and gone aſtray; much more will he look to the Good and Converſion of a whole Congregation. 6th, Becauſe any one ſingle Congregation, with one Paſtor only, hath not the Power of Ordination, an Inſtance whereof cannot be given, either from Precept, or Practice, in all the New Teſtament. Nay the Ordination of Miniſters in the New Teſtament, was always performed by a College of Paſtors aſſociate together, Acts 6. 6. Acts 13. 1, 2, 3. 1 Tim. 4. 14. 7th, Becauſe from this Doctrine of the Independents, theſe, and the like Abſurdities will follow;

1ſt, That the Prophets muſt be cenſured and judged by way of Authority, not by other Prophets, but by the Multitude, and Vulgar of the Con-

Congregation, which is contrary to 1 Cor. 14. 32. 2d, That all the Councils, in the Time of the Apostles, which were convocated upon necessary Occasions, for Matters which concerned many Churches alike, were but during the Time, and extraordinary, and so not obliging succeeding Churches, though the Occasions and Causes why these Councils were convocated then, are, and will be to the End of the World. 3d, That private Believers must be the Bishops of their own Bishops, Watch-men of their own Watch-men. No Communion or Fellowship among Ecclesiastic Ministers. That single and particular Churches though they have defiled, and puddled themselves with the most black and ugly Heresies, with the most abominable Faults and Vices, yet are not liable to any Ecclesiastic Censure, but must be referred to the immediate Judgment of Christ, at the last Day. 4th, That a College of Pastors, and Presbyters conveened together, from several Congregations, shall have no more Power of the Keys of the Kingdom of Heaven, than any one particular Man that is able to look to the good of his Brother. 5th, That a Pastor, out of his own Congregation hath no Power to administer the Sacraments, or to preach the Word, or exercise any Ministerial Act. From which Absurdities it follows evidently, that this kind of Church Government labours under a manifest Defect of the Means of propagating the Gospel. 6th, That Christ hath as many visible Bodies, as there are particular Congregations. That Men and Women are to be accounted Members only of a particular Congregation, and not of the Church Catholic. And that those who are excommunicated,

cated, are only caſten out of a particular Congregation, not out of the Church Univerſal.

Queſt. II. " May not the Miniſters of the Church, " of themſelves, by Virtue of their Office, meet in " Aſſemblies, with other fit Perſons, upon Dele- " gation from their Churches, when Magiſtrates " are open Enemies to the Chriſtian Religion?"

Yes; Acts 15. 2, 4. 22, 23, 25

Well then, do not the Eraſtians err, who maintain, That the Miniſters of the Goſpel have no Right or Power in themſelves, or by Virtue of their Office, to meet in a Synod or Council?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the Church of God in the Primitive Times had Power in themſelves to convocate their own Aſſemblies, for Worſhip and Government, not only without, but againſt the Conſent of the civil Magiſtrate, as is evident from the Acts of the Apoſtles, and Church Hiſtories. 2d, Though the Power and Right of meeting in Church Aſſemblies be viſible in the Conſtitution, and Exerciſe, yet it is intrinſic, and within the Church, as well as the Power of Preaching.

Queſt. III. " May Magiſtrates lawfully call a " Synod of Miniſters, and other fit Perſons to con- " ſult, and adviſe with, about Matters of Religi- " on?"

Yes; Iſa 49. 23. 1 Tim. 2. 1, 2. Matth. 2. 4, 5. Prov. 11. 14.

Well then, do not the Papiſts err, who maintain, That the civil Magiſtrate hath no Right or Power to convocate Synods or Councils, but that it belongs to the Biſhop to convocate Dioceſian Synods: to the Metropolitan to convocate

cate Provincial Synods: to the Primate and Patriarch to convocate National Synods: to the Pope only to convocate and call Oecumenic and General Synods?

Yes.

By what Reasons are they confuted?

1st, Because under the Old Testament, Councils and Synods were appointed and called by godly Kings, 1 Kings 8. 1. 2 Kings 23. 1. 2 Chron. 29. 4. 2d, Because it is the Duty of the civil Magistrate, being born within the Church, to take Care that Peace and Unity be preserved and kept in the Church, that the Truth and Word of God be entirely, and soundly preached and obeyed: that Blasphemies and Heresies be kept under and suppresst, that all Corruptions in Worship and Discipline be reformed: that all God's Ordinances be lawfully established, administred and preserved. And if it should happen, that both Church and State Judicatories, should make an Universal Defection from the Purity of Doctrine and Worship received and acknowledged, it is the Duty of a godly King, by Virtue of his regal Power and Authority, to set about a Work of Reformation, and to call and command all Ranks of People to return to the true Worship and Service of God, Isa. 45. 23. Psal. 122. 7, 8, 9. Ezra 7. 23, 25, 26, 27, 28. Lev. 24. 16. Deut. 13. 5, 6, 12. 1 Chron. 13. 1, 2, 3, 4, 5, 6, 7, 8, 9. 2 Kings 23. from the first Verse to the 36. 3d, From the Example of Constantine, that did convocate the first Nicene Council: from Theodosius the Elder, that did call the first Council of Constantinople: from Theodosius the Younger, that did call the first Council at Ephesus; from Martianus, that did call the Chalcedon Council.

Quest.

Queſt. IV. " May all Synods and Councils " ſince the Apoſtles Days err?"

Yes.

" And have not many actually erred?"

Yes.

Well then, doth not the Popiſh Church err, who maintain, That Councils confirmed and ſolemnized by the Pope's Authority, cannot err, neither in explaining Doctrines of Faith, nor in delivering Precepts, and Rules of Manners common to the whole Church?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe all the Prieſts, Levites and Prophets of the Jewiſh Church, who had the ſame Promiſes which the Chriſtian Church hath now under the New Teſtament (1 Cor. 10. 3, 4. 2 Sam. 7. 16. Iſa. 49. 15, 16.) together with the High Prieſt, have ſometimes erred, as is clear from the following Scriptures, Iſa. 56. 10, 11. Jer. 6. 13. Jer. 14. 14. Hoſ. 6. 7, 8, 9. Mic. 3. 9. The Lord's Prophets that were immediately guided and inſpired by him, muſt be excepted. 2d, Becauſe Councils under the Old Teſtament lawfully called, have ſometimes erred, 2 Sam. 6. 2, 3. Jer. 26. 7, 8, 9. 1 Kings 22. 6. And under the New Teſtament, John 9. 35. John 11. 47, 48, 52. Matth. 26. 57, 59, 65, 66. Acts 4. 5, 6. 17, 18. 3d, Becauſe the Pope cannot ſhew a Proof of Infallibility, Rom. 3, 4. 4th, Becauſe it is foretold in the New Teſtament, that many Paſtors and Teachers ſhall become falſe Prophets, and turn Seducers: and that Antichriſt ſhall ſit in the Temple of God, ſhewing himſelf that he is God, Matth. 24. 11, 24. Acts 10. 29, 30. 2 Pet 2. 1. 2 Theſſ. 2. 4. 5th, It is moſt evident, that

that many Councils approven and authorized by the Pope, have moſt foully erred, and that ſome have openly contradicted others.

CHAP. XXXII.

Of the State of Men after Death, and of the Reſurrection of the Dead.

QUESTION I.

"ARE the Souls of the Righteous, being made "perfect in Holineſs, received into the high- "eſt Heavens, where they behold the Face of "God in Light and Glory?"

Yes; Acts 3. 21. Eph 4. 10.

Well then, do not the Greeks, Arminians, Anabaptiſts and Papiſts err, who maintain, That the Souls of the Righteous are not preſently after Death, admitted to enjoy Happineſs, which conſiſts in ſeeing of God; but are put into ſome Manſion, tho' it be not a heavenly one; yet a Place above Hell, where they enjoy, even until the Reſurrection, ſome heavenly Delight and Recreation, without ſeeing of God?

Yes.

Do not likewiſe the Socinians err, who affirm, That the Souls of the Righteous after Death, until the Reſurrection, are extinguiſhed, and put out, to ſpeak ſo?

Yes.

By what Reaſons are they confuted?

1ſt, Becauſe the Souls of the Righteous after Death, are with Chriſt in Heaven, and enjoy that bleſſed Viſion, Phil. 1. 23. Acts 3. 21. Eph. 4. 10.

10. 2d, Because the Spirits of just Men after Death return to God, and are received by God; Eccl. 12. 7. Acts 7. 59. Note, that Solomon only speaketh of the People of God. Yet some understand it of the Souls both of Believers and Unbelievers, which are both sentenced by God, as supreme Judge, immediately when a Man dieth, every Man to his Place, the Souls of Believers to Heaven, of Unbelievers to Hell. 3d, Because the Saints departed, together with the Angels, are said to sing perpetually Praises and Thanksgivings before his Throne, Rev. 4. 6, 9, 10, 11. Rev. 5. 8, 9, 10. Rev. 7, 9, 10. 4th, Because Christ promised, that the Thief should be with him in Paradise, that very same Day he died, Luke 23. 43. Paul also calls it the third Heaven, 2 Cor. 12. 2, 4. 5th, Because the Spirits of just Men are said to be made perfect in Holiness and Glory, and placed in the heavenly Jerusalem with the Angels, Heb. 12. 22, 23. 6th, Because the Apostle says, that if our earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens, 2 Cor. 5. 1, 2. 7th, Because the same Apostle says, Therefore we are always confident, knowing that whilst we are at Home in the Body, we are absent from the Lord, 2 Cor. 5. 6, 8. 8th, Because the Souls of the Righteous after Death, are comforted and carried into Abraham's Bosom, Luke 16. 12, 25.

Quest. II. "Are the Souls of the Wicked cast "into Hell, where they remain in Torments and "utter Darkness, reserved to the Judgment of the "great Day?"

Yes; Luke 16. 23, 24. Acts 1. 25. Jude 6, 7. 1 Pet. 3. 19.

Well

Well then, do not the Greeks and others err, who maintain, That the Souls of the wicked are not adjudged to Hell's Torments, till after the Resurrection?

Yes.

Do not likewise the Socinians err, who maintain, That the Souls of the wicked shall never be tormented in Hell?

Yes.

By what Reasons are they confuted?

1st, Because the particular Judgment of every single Man, follows immediately his departure out of this Life, Heb. 7. 27. 2d, Because the Soul of the rich Glutton, after it departed from his Body, was tormented in the Flames of Hell, Luke 16. 22, 23. 3d, Because the Souls of wicked Men departed, go to their own Place, that is to Hell, Acts 1. 25. 4th, Because the Souls of wicked Men, are no less punished in Hell, than the Apostate Angels, Jude, Ver. 6, 7. 5th, Because the Spirits of those who in the Time of Noah were disobedient, are said to be in Prison, 1 Pet. 3. 19. This Prison is Hell, Matth. 5. 26, 27.

Quest III. "Doth the Scripture acknowledge "any other Place than Heaven and Hell for Souls "departed from their Bodies?"

No.

Well then, do not the Papists err, who besides these two Places, have devised other four.

First, A Place called *Limbus patrum*, in which the Faithful, who died before Christ's Passion, have been shut up as in a dark Prison, under Ground, and being without Torment, and for the Time wanting Happiness, have been kept close

there until Christ's Resurrection and Ascension into Heaven.

Secondly, A Place called *Limbus infantum*, in which, Infants which die without Baptism, suffer the eternal Punishment, not of Sense, but of Loss.

The Third is a most pleasant Meadow, in which, as in a Royal Prison, the Souls that are in it want Happiness, yet suffer no Punishment of Sense, except what ariseth from the delay of Happiness, but only of Loss.

This Place seems to be the Elisian Fields, taken out of the sixth Book of Virgil's Æneids.

The fourth Place is called Purgatory, which is a middle place between Heaven and Hell, in which are the Saints, who have departed from this Life, without making Satisfaction by temporal Punishments, for their Venial Sins, yet have gone thither for the Guilt of their Punishment, the Fault whereof is pardoned in this Life; that when they have satisfied, and are well purged from every Spot and Blemish, they may be admitted to that blessed Vision in seeing God for ever.

Do not (I say) the Papists err, who beside Heaven and Hell, maintain other four Places for Souls departed?

Yes.

By what Reasons do you confute *Limbus Patrium?*

1st, Because the Souls of the Faithful that departed before Christ's Passion, were made the Inhabitants of the same Heavenly Jerusalem, with the Angels, Heb. 12. 22, 23. 3d, Because the Spirits and Souls of the Faithful that died before Christ suffered, returned to God who gave them, Eccle. 3. 21. 3d, Because the Virtue of Christ's Sacrifice did no less extend itself to Believers under the Old

Testament

Teſtament, than to Believers under the New, Rev. 13. 8. 4th, From the Example of Enoch, and of Moſes, and Elias, which two, before the Paſſion of Chriſt, were ſeen upon the Mount with him, Gen. 5. 24. 2 Kings 2. 11. Luke 9. 30, 31. Heb. 11. 5.

By what Reaſons confute you *Limbus Infantum?*

1ſt, Becauſe the Covenant belongs to the Children of Believers, tho' not baptized; in which Covenant, Glory and Life eternal are promiſed, Acts 2. 39. 2d, Becauſe Chriſt ſaid, that the Kingdom of Heaven belonged to little Children, tho' not baptized, Mat. 19. 14. 3d, Becauſe the Infants of the Iſraelites dying before the eighth Day, were not ſhut up in Limbus Infantum, as the Adverſaries themſelves confeſs. But the Nature and Eſſence of Baptiſm under the New Teſtament, and the Nature and Eſſence of Circumciſion under the Old, are the ſame. Col. 2. 11, 12. 4th, All the Arguments which are brought againſt the abſolute Neceſſity of Baptiſm, do clearly overturn this Fiction of Limbus Infantum.

Thirdly, There is no ſuch Place as a moſt pleaſant Meadow, in which as a Senator in Priſon, the Souls that are in it want Felicity, yet ſuffer no Puniſhment of Senſe. This was made evident in the firſt Queſtion. Laſtly, there is no ſuch Place as Purgatory. 1ſt, Becauſe there is no ſuch Thing as Venial Sin, as it is explained by the Popiſh Church, upon which falſe Foundation, is built this fancy of Purgatory, Rom. 6. 23. 2d, Becauſe temporal Puniſhments do not extend themſelves beyond this Life, Rom. 8. 18. 2 Cor. 4. 17, 18. 1 Pet. 5. 10. For in this Life only the godly receive their evil Things, as the wick-

ed receive their good things, Luke 16. 25. 3d, Becauſe, after the Fault is pardoned, there remains no Puniſhment to be undergone, Ezek. 18. 22. Pſal. 32. 1, 2. Mic. 7. 19. Rom. 8. 1, 33. 4th, Becauſe the Thief upon the Croſs that was converted, did not ſuffer afterwards any Puniſhment in Purgatory, Luke 23. 43. Neither could his Death and Confeſſion upon the Croſs be accounted a perfect Satisfaction (as the Adverſaries affirm) becauſe he did acknowledge, he had received the due Reward of his Deeds, Luke 2, 43. He that ſuffers as a Murderer, or as a Thief, or as an evil Doer, his Puniſhment cannot be accounted a Satisfaction, 1 Pet. 4. 15. 5th, Becauſe they that 'die in the Lord, reſt from their Labours;' Rev. 14. 13. 6th, Becauſe Chriſt's Satisfaction for the Sins of Believers is moſt full, compleat and perfect, and doth not need our imperfect Satisfactions, whether for the Fault or the Puniſhment, Iſa. 53d Chapter. Titus 2. 14. 1 John 1. 7. Heb. 10. 14. Col. 1. 20, 21, 22. Neither by our Sufferings in Pugatory, is Chriſt's Satisfaction applied to us. Firſt, Becauſe our Sufferings there cannot be an Inſtrument for applying Chriſt's Merits to us. For on God's part we have the Word, Sacraments, and the Spirit, as Means, for applying his Merits to us. On our Part we have Faith. Was it ever heard of in the Word of God, that the Lord made uſe of exquiſite Torments for applying his Grace? To apply Mercy by the executing of Juſtice? Is forgiving Debt, applied by exacting the Debt? Shall Pardon be applied by the puniſhing of us?

Queſt. IV. "Will ſuch as are found alive, at "the laſt Day, not die but be changed?"

Yes; 1 Theſ. 4. 17. 1 Cor. 15. 51, 52.

Well

Well then, do not the Papists err, who maintain, That such as are found alive at the last Day shall die?

Yes.

By what Reasons are they confuted?

1st, Because Christ is ordained of God to be Judge of Quick and Dead; which Distinction would be needless, if all truly died, Acts 10. 42. 2d, Because the Apostle says (as was cited) we shall not all sleep but be changed: which place of Scripture is not to be read, We shall all therefore sleep, as the Papists say, putting in the Greek Particle *oun*, for *ou*, therefore, for not; because this illative Particle *oun*, cannot agree sufficiently with the Apostle's Preface, Behold, I shew you a Mystery: this Mystery is not Death itself, but a Change in Place of Death, which is a great Mystery indeed. 3d, As the Resurrection of many of the Bodies of the Saints, was a Preemble of the great Resurrection of our Bodies, (Matth. 27. 52.) So the Translation of Enoch, that he might not see Death, seems to be a Preamble of this Change in Place of Death, Heb. 11. 9.

Quest. V. "Shall the Dead be raised up with "the self same Bodies, and none other, altho' with "different Qualities, which shall be united again "to their souls for ever?"

Yes. Job 19. 26, 27. 1 Cor. 15. 42, 43, 44.

Well then, do not the Socinians, Arminians, Anabaptists, Photinians, and Marcionites err, who maintain, That the same individual Body is not raised up, which we carried about with us here, and laid down in the Dust, but another Body made of Air, or of some Matter more subtile than Air, altogether void of Flesh and Blood, made anew by Christ?

Yes.

Do not likewise many of the Quakers err, who maintain also, That the same individual Body is not raised again, but that there is a Change thereof in Substance, as well as in Quality?

Yes.

By what Reasons are they confuted?

1st, Because it is evident from Scripture, Phil. 3. 21. that there shall be a transforming of those vile Bodies at the Resurrection, to be fashioned after the glorious Body of Christ; and so not the forming and making of a new one, which is hard to conceive, if the same individual Body should not be raised, and if this Change here spoken of, be as well in Substance as in Quality. 2d, Because the Apostle says, He that raiseth up Christ from the Dead, shall also quicken your mortal Bodies (and therefore not Bodies made of Air) by his Spirit that dwelleth in you, Rom. 8. 11. 3d, The same Apostle says, For this Corruption must put on Incorruption, and this Mortality must put on Immortality, 1 Cor. 15. 53. 4th, Because the Justice of God requires, that the same individual Bodies shall receive Rewards or Punishments, which have done Good or Evil while Life remained, 2 Cor. 5. 10. Rom. 2. 6. Eph 6. 8. 5th, Because the Body of Christ, who is the efficient Cause of our Resurrection (1 Cor. 15. 4, 12, 13, 16.) rose again that same individual Body, Luke 24. 39, 40.

Quest. VI. "Shall the Bodies of the unjust, by "the Power of Christ, be raised to dishonour?"

Yes; Acts 24. 15. John 5. 28, 29. Phil 3. 21.

Well then, do not the Socinians err, who maintain, There shall be no Resurrection of the Unjust?

Yes.

Yes.

By what Reasons are they confuted?

1st, Because the Apostle says, We must all appear before the Judgment-seat of Christ, that every Man may receive the Things done in the Body, 2 Cor. 5. 10. 2d, Because the Hour cometh, in the which, all that are in their Graves shall hear his Voice, and shall come forth; they that have done good, unto the Resurrection of Life; and they that have done evil, unto the Resurrection of Damnation, John 5. 28, 29. 3d, Because the Apostle says, being accused by Tertullius, there shall be a Resurrection of the Dead, both of the Just and Unjust, Acts 24. 15. 4th, Because according to Enoch's Prophecy, the Lord cometh with Ten Thousands of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them, Jude 14. 15. 5th, Because many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to Shame and everlasting Contempt, Dan. 12. 2.

CHAP. XXXIII.

Of the last Judgment.

"SHALL the wicked who know not God, and "obey not the Gospel of Jesus Christ, be cast "ten into everlasting Torments, and be punished "with everlasting Destruction from the presence "of the Lord, and from the Glory of his Power?"

Yes: Matth 25. 31. to the End. Rom. 9. 22, 23. Acts 3. 19. 2 Thess. 1. 7, 8, 9.

Well then, do not the Socinians err, who, defining eternal Death to be the extinguishing of the Body

Body and Soul, maintain, That the wicked are to suffer no Torment in Hell; and that their whole Punishment will be to be deprived of Eternity, or annhilated, that is, both Soul and Body turned into nothing?

Yes.

Do not likewise the Origenists, and some Anabaptists err, who think, That not only the wicked, but the Devils themselves, after many Torments in Hell, shall be received by God into Favour, and be made blessed and happy?

Yes.

By what Reasons are they confuted?

1st, Because the Apostle affirms, almost in so many Words, that which we have asserted, 2 Thess. 1 7, 8, 9, 10. 2d, Because Life Eternal and Death Eternal, are in Scripture opposed to one another in the same Sense, Matth 25. 46. But Life Eternal in Scripture, is not taken for being simply Eternal, but for being eternally Happy, or to be in a blessed eternal State and Condition, Psal. 133. 3. Therefore, eternal Death must be taken in Scripture not for Annihilation, or being turned into Nothing: but for an eternal, wretched, and miserable State and Condition. 3d, Because the Scripture says, But the Children of the Kingdom shall be casten into outer Darkness, there shall be weeping and gnashing of Teeth, Matth. 8. 12, 13. 4th, Because the Scripture affirms expressly, that the wicked are tormented in Hell, Luke 16. 24. Next, there are some Degrees of Torment there, but there are no Degrees in *non esse*, that is, in not to be. 5th, Because Abraham says expressly, there can no Man pass from the Place of Torment, to the Place of Bless and Happiness,

Luke

Luke 16. 26. 6th, Because the Torments of the Wicked are called a Worm that dieth not, a Fire that cannot be extinguished. 7th, Because the Scriptures say, that the Smoke of their Torment ascendeth up for ever and ever, Rev. 14. 11. Rev. 19. 3. 8th, Because the Wicked will be carried into everlasting Fire prepared for the Devil and his Angels, Matth. 25. 46. And the same Wicked are to rise again to Shame, and everlasting Contempt, Dan. 12. 2. And to suffer the Vengeance of everlasting Fire; Jude 7. And now only is the accepted Time, and now is the Day of Salvation, 2 Cor. 6. 2.

F I N I S.

Henry Drummond
Weaver in Mar
July 15th 1794

An Alphabetical List of the proper and patronymic Names of the Authors of the old and late Heresies, confuted in the foregoing Treatise.

A

ADAMITES, so called from one Adam, the Author of their Sect, or from the first Man Adam, whose Nakedness they imitate in their Stoves and Conventicles, after the Example of Adam and Eve in Paradise.

Anthropomorphitans, so called from two Greek Words, *Anthropos*, a Man, and *Morphe*, a Form, Figure or Shape, because they maintained that God had a Body, and was endued with Human Shape.

Arians, from Arius a Lybian by Birth, and a Presbyter of Alexandria by Profession. This Heresy brake out under Constantine 290 Years after Christ, and over-ran a great Part of the World. It was condemned in the First famous Council of Nice, gathered by Constantine's Appointment, Anno 325.

Arminians, so called from James Arminius, Divinity Reader in Leyden, who, 1605, published and maintained Five Articles, which have occasioned great Troubles to the Church of God, being eagerly maintained by his Followers, called Remonstrants. The Five Articles are concerning Predestination, Redemption, God's Grace, Free-Will, and Perseverance.

Ana-

Anabaptiſts, ſo called from Re-baptizing, had for their Author one Nicholas Storck, who pretended Familiarity with God, by an Angel, promiſing him a Kingdom, if he would reform the Church, and deſtroy the Princes that would hinder him.

Antinomians, ſo called from two Greek Words, *anti*, againſt, and *nomos* the Law. They ſprung up from one John Agricola, who affirmed, that the Moral Law was altogether needleſs; and that Chriſtians were not tied to the Obſervation thereof. This Sect ſprung up about the Year 1535.

Arabians, ſo named from Arabia, the Country where their Hereſy was broached, and maintained under Philip the Emperor, 217 Years after Chriſt.

B

Brouniſts, ſo called from their Author, Mr. Robert Broun of Northamptonſhire in England, ſometimes a School-maſter at Southwark, hold there is no other pure Church in the World, but among themſelves: as did the Donatiſts of old.

D

Dominicans, one of the Popiſh Orders, ſo called from Dominicus, a Spaniard. They were inſtituted by Pope Innocent the III. Anno 1205. This Man, with Twelve Abbots, were appointed to preach down the Doctrine of the Albigenſes, who by their preaching did ſo incenſe the Princes, that they took Arms, and killed 100,000 of them. They were of the ſame Religion with the old Non-conformiſts in England, who were called Puritans.

Donatiſts, from Donatus, born in Numidia, in Afric, who becauſe Cecilian was preferred Biſhop before him, to the Biſhopric of Carthage, accu-

accuſed him, and all the Biſhops, which had ordained him to be Traditores: that is, ſuch as had delivered up their Bibles to be burned by Idolaters, under the Perſecution of Maximius.

E

Epicureans, from one Epicurus, an old Heathen Philoſopher, who placed Mens chief Happineſs in the Pleaſure of the Mind. He denied Providence, and taught the World was made by the Concourſe of Atoms.

Eutychians, ſo named from Eutyches, an Abbot of Conſtantinople. This Man's Hereſies were condemned by the Fourth general Council held at Chalcedon, under the Emperor Martiauns, Anno 451.

Eraſtians, ſo called from Thomas Eraſtus, a Phyſician in Heidelberg in Germany, who following this Man's Footſteps, having taken away from the Church all Diſcipline and Government, and put it into the Hands of the civil Magiſtrate.

Enthuſiaſts, ſo called from the Greek Word, *Enthuſiaſo*, or *Enthuſiao*, in Latin *Fanatico*, I am inſpired, or acted, with a Prophetical or Divine Fury.

F

Franciſcans, another Popiſh Order, ſo called from one Francis, an Italian Merchant, who before his Converſion (as the Papiſts ſay) lived a wicked and debauched Life. He gathered many Diſciples, Anno 1198, and appointed them to be obedient to Chriſt and the Pope.

Familiſts, or, of the Family of Love, whoſe Author was one Henry Nicholas, a Hollander. The firſt Founder was one David George of Delft, who called himſelf the true David, that ſhould

should restore the Kingdom to Israel. They maintained many dangerous Opinions.

G

Greeks, are those who inhabit Greece, viz. Macedon, Epirus, Bulgaria, Moldavia, &c. They place much of their Religion in the Worship of the Virgin Mary; and of painted, but not carved, Images.

H

Hemerobaptists, so called from two Greek Words, *Hemera*, a Day, and *Baptidso*, to baptize, because they maintained, that Men and Women, according to their Faults committed every Day, ought every Day to be baptized.

I

Jesuites, so called from our blessed Saviour's Name, Jesus, which they falsely assume to themselves. They were instituted Anno 1540, by Ignatius Loyola, first a Soldier; they are all well bred in Philosophy, and School Divinity; and in many other Arts and Sciences, and therefore they are employed as Emissaries from the Pope and his Conclave to advance the Popish Religion.

Judaisers, so called, because they think that all the Jewish Ceremonies are still in Force, and binding us who live under the Gospel.

Independents, so called, because they will have every particular Congregation to be ruled by their own Laws, without Dependency upon any other Church.

L

Libertines, from the Liberty and Freedom they take and give to others to commit Sin. Their first Author was one Quintinus, a Taylor in Picardy; who taught, that whatsoever good or evil we did, was not done by us, but by God's Spi-

rit in us, and many other blaſphemous Opinions.

Lutherans, who ſo call themſelves, lyingly and falſely, from Martin Luther, that eminent Man of God.

M

Manicheans, from one Manes, a Perſian by Birth, and a Servant by Condition. The Manichean Sect was the Sink of all former Hereſies.

Macedonians, ſo called from Macedonus Biſhop of Conſtantinople, 312 Years after Chriſt. Their Hereſy was condemned in the Second general Council, held at Conſtantinople, by Gratian and Theodoſius, Anno 380. His Followers were called Pneumatomachians, Fighters againſt the Holy Spirit, Pneuma, a Spirit, and Macheſthai, to fight.

Marcionites, from one Marcion, a Paphlagonian, near the Euxine Sea, who was Cerdon's Scholar, a grand Heretic. He maintained Cerdon's Hereſies at Rome, about 133 Years after Chriſt.

N

Neſtorians, ſo called from Neſtorius, Patriarch of Conſtantinople, who broached his Errors under Theodoſius the Younger, 400 Years after Chriſt. They made Chriſt to have two Perſons, as he had two Natures. This Hereſy was condemned by the Third general Council, held at Epheſus, under Theodoſius the Younger, Anno 431.

Novatians, ſo called from Novatus, who lived under Decius the Emperor, 220 Years after Chriſt. He was an African by Birth.

O

Origeniſts, ſo called from famous Origin. His Er-

Errors began to ſpread about the Year of Chriſt 247, under Aurelian the Emperor, and continued above 334 Years.

P

Pneumatomachians. See Letter M.

Pelagians, from Pelagius, a Briton (as they ſay) by Birth. A Monk at Rome, afterwards a Preſbyter, under Theodoſius the Younger.

Puritans, otherwiſe called Kathari, becauſe they eſteemed themſelves purer, and holier, than others.

Photinians, from Photinus, born in the leſſer Galatia. He began to ſpread his Hereſies about the Year 323, at Syrmium, where he was Biſhop under Conſtantinus the Emperor.

Papiſts are too well known: they are to be found in every Page almoſt of the Book.

Q

Quakers, ſo called, becauſe ſometimes they uſe to quake and tremble when they Prophely, or when they are in a Rapture.

S

Socinians, ſo called from one Fauſtus Socinus, an Italian of Stena, they place all Religion in the old condemned Hereſies, following their Maſter, a moſt vile Heretic.

Sabellians. ſo called from Sabellus, an African by Birth. His Hereſies began Anno, 224,

Separatiſts, ſo called, becauſe they withdrew themſelves from the Chriſtian Communion, and followed others in the Worſhip of God.

Sceptics, commonly called Seekers, maintain, That the whole Univerſal Church hath periſhed a little after the Apoſtles Times, and are not to

this Day reſtored, until Chriſt from Heaven ſhall ſend new Apoſtles for raiſing up again the Church Viſible.

Sabbatarians, ſo called, becauſe they obſerve the Jewiſh Sabbath, imagining there is no Precept or Example in the New Teſtament, for obſerving the firſt Day of the Week.

T

Tritheits, or *Tritheitae*, ſo called, becauſe they divided the indiviſible Eſſence of the Godhead into three Parts; the one they called the Father, the other the Son, the third the Holy Ghoſt.

Tertullianiſts, were ſo called from that famous Lawyer and Divine, Tertullian, who lived under Severus the Emperor, about 170 Years after Chriſt.

V

Vorſtians, from one Vorſtus, an old Heretic, who taught, that God had a Body, and was endued with Parts, as the Anthropomorphitans affirmed.

Vaninians, from one Vaninus a great Promoter of Atheiſm. He was publicly burnt at Tholouſe.

THE END